SIX SERMONS DELIVERED IN THE LECTURE AT *KETTERING*

In the Countie of Northampton, and in certain other places.

By JOHN FOSBROKE
Bachelour in Divinitie; late of Sidney Colledge in Cambridge, and now Rector of the Parish-Church of S. Andrew in Cranford, in the Countie aforesaid.

Gregor. Moral. Lib. 28.

Nisi Spiritus Sanctus auditorum corda repleat, ad aures corporum vox Doctorum incassum sonat. Formare enim vocem magistri exterius possunt, sed hanc interius imprimere non valent.

1. Cor. 3. 6.

I have planted, Apollo watered: but God gave the increase.

Printed by the Printers to the *Universitie* of *Cambridge*. 1633.

SIX SERMONS

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ASHTON,

in the County of North-

ampton, and in certain

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By JOHN ROSBROKE

Student in Divinity, late of Sidney

College in Cambridge, and now Rector

of the Parish Church of S. Andrew in Com-

mon, in the County aforesaid.

Gregor. Moral. Lib. 28.

Ad Scripturæ sacræ verba aliquid quod meæ cogitationi non libuerit, forte dicturus intendo. Formare enim oratiunculas ex sacris Scripturis, sed hoc interdiu loquentes non audeo.

1 Cor. 1. 6.

Thus was the Testimony of Christ confirmed among you.

Printed by the Printers to the University

of Cambridge. 1633.

TO THE RIGHT HONOURABLE AND RIGHT REVEREND FATHER IN GOD,

JOHN,

By the Divine providence, Lord Bishop of LINCOLN, one of his Majesties most Honourable Privie Councel, increase of Grace in this life, and the full fruition of Glory in the life to come.

Right Honourable, Right Reverend, and my singular good Lord,

THe perswasion and importunitie of some of my friends, and such as may challenge no small interest in me, hath (after many distracted thoughts and unsetled resolutions) induced me to adventure to exhibite some certain Sermons to the publick view and use of others. Of my self I have ever been averse from such a bold attempt, as being too much conscious to mine own wants and imperfections, to entertain a thought of committing any of my poore labours unto the Presse. But as those that had not gold, silver, precious stones, &c. *to bestow towards the structure*

and ornament of the materiall tabernacle of God, brought
[a] Exod. 35. 6, 7.
[a] fine linen, goats hair, rams skinnes, badgers skinnes, &c. *and they were not onely accepted; but alſo did in ſome proportion promote the work in hand, and help to bring the ſame unto perfection: So likewiſe I thought*
[b] 1. Cor. 3. 16.
[c] 1. Pet. 2. 5
[d] Epheſ. 2. 20.
that in the building of that ſpirituall [b] temple of God, *whoſe walls conſiſt of* [c] living ſtones; *whoſe* [d] foundation is built upon the Apoſtles and Prophets; *and whoſe chief* corner-ſtone is Chriſt Jeſus; *though I could not ſhew my ſelf* ἀξιόλογον *(as the* [e] *Apoſtle ſpeaketh) yet it might be in ſome meaſure acceptable to God, and conduce towards the perfection of that ſacred building, if my poore labours were imployed*
[e] 1. Cor. 3. 10.
[f] Deut. 29. 11.
therein, but as [f] an hewer of wood, *or* drawer of water.

They were Princes of the congregation, which gave
[g] Numb. 7. 13, 14.
[g] ſilver chargers, ſilver bowls, cups of gold, &c. *But neither Moſes, nor David, no nor God himſelf deſpiſed the meaneſt gifts and offerings of inferiour perſons. Our Saviour Chriſt would not have rejected him that had but one talent, if he had negotiated with it, and not*
[h] Luk. 19. 20. and Matth. 25. 25.
[h] tied it up in a napkin, and hid it in the ground. *And the Widows* [i] two mites, *though they very little increaſed the ſtock; yet were accepted as well as the great abundance, which the rich men caſt into the treaſurie. To which mites I may fitly reſemble theſe my poore labours, as being of no value in themſelves: which therefore I had wholly ſuppreſſed, if I had not been confident that God doth more reſpect the heart and affection of the giver, then the worth and value of the gift. Reſolving then upon theſe motives to give way to the importunitie of my friends, I conceived that the*
[i] Luk. 21. 1, 2, 3, 4.

more

more I was conſcious to mine own infirmitie, the more it concerned me to make choice of ſome noble and worthy Patron, under whoſe protection I might preſume to ſhrowd theſe firſt-fruits of my labours. And therefore, after ſome ſerious thoughts paſſed in that kinde, I was for ſpeciall reaſons induced humbly to crave your Lordſhips favour; both to accept of theſe my rude and indigeſted Obſervations, as a teſtimonie of the obſequious love and ſervice, which I have for many yeares born towards your Honour: and alſo to vouchſafe to ſuffer them to paſſe under your noble protection.

Firſt, becauſe ſome of theſe Sermons were delivered in the Lecture at Kettering, when your Lordſhip vouchſafed to be a principall member of that Societie: which gave me no ſmall hope, that you would the rather caſt a favourable aſpect both upon me, and theſe my poore labours.

Secondly, becauſe the principall end, and ſcope of theſe Sermons is to preach Pietie *and* Charitie, *the ſumme and ſubſtance of the Practick part of Chriſtian Religion: whereof your Lordſhip hath given many rare examples. To which no ſmall luſtre is added, in that your Lordſhip hath not left theſe works of* Pietie *and* Charitie *to be performed by your Executors: but you have ſeen the complement and perfection of them while you are yet living. Which both the Univerſities, and divers other places (to your immortall fame and renown) do daily, and will perpetually teſtifie.*

Thirdly, I was the rather encouraged to preſume upon your Lordſhips favourable acceptance, becauſe that you have not onely ever been a noble Patron of all good learning: but alſo you have ſhewed ſingular reſpect to

ſuch

ſuch as you have found induſtrious and painfull in the Church of God. And therefore I ſhall think my ſelf happy, if in the ſmall remainder of my dayes, I may beſtow my ſtrength and labours, or be my ſelf beſtowed to benefit the Church of God, and do your Lordſhip any kinde of ſervice, though in the leaſt and ſmalleſt degree.

Thus was I animated to preſent this ſmall volume, together with my humble ſervice unto your Lordſhip, hoping that you will vouchſafe to caſt the wing of your protection over it, and favourably accept of my poore endeavours. To which my humble requeſt if your Lordſhip ſhall vouchſafe to condeſcend; I ſhall not fear the detracting calumnies of Cynicall cenſurers, but think my ſelf to be ſafe under the favour of ſo worthy a perſon: whom God hath exalted to ſuch eminent place both in the Church, and Common-wealth. Yea your Lordſhips favourable acceptation is ſufficient to beget Hieromes reſolution in me: [k] Legant qui volunt, qui nolunt abjiciant. Eventilent apices, literas calumnientur. Magis veſtrâ charitate provocabor ad ſtudium, quàm illorum detractione & odio deterrebor. *And I ſhall receive no ſmall encouragement to proceed forward in a work of another kinde, which I purpoſe ſhortly (God willing) to preſent unto your Lordſhip. I can plead no worth; and therefore do humbly ſue for favour. I hunt not after a ſhadow of fame for eloquence: I preferre naked truth before all painted flouriſhes; and affect ſuch a ſtile as may profit the meaneſt auditour. For I remember what S. Auguſtine hath ſpoken to that point:* [l] De Scripturis diſputantem non decet Ariſtotelis argumenta conquirere: nec ex flumine Tullianæ eloquentiæ ducendus eſt rivulus: nec aures Quintiliani floſculis

[k] *Epiſt. lib. 1. epiſt. 2. ad Paulinum.*

[l] *Epiſt. ad Demetr.*

floſculis & ſcholari declamatione mulcendæ: ſed pedeſtris & quotidianæ ſimilitudinis, & nullâ lucubratione redolens oratio neceſſaria eſt, quæ rem explicet, ſenſum ediſſerat, obſcura manifeſtet.

Onely in handling the ſacred Scriptures, it hath ever been my deſire (by the help of Expoſitours and the ſmall inſight which God hath given me in the Originall tongues) to endeavour throughly to indigate and ſearch out the drift and ſcope of the Spirit of God, and the true ſenſe and interpretation of the words, before I preſume to build any thing upon them. Wherein I acknowledge that I do runne a contrary courſe to that novell conceit of many amongſt us at this day; which bluſh not (in private diſcourſe) to vent their too nice and fantaſticall opinion, that the time which is ſpent in the pulpit in interpretation (if it exceed a ſhort paraphraſe conſiſting of a few words) is but loſt; and that it is not preaching, untill we ſay this is the doctrine, &c.

Which ſuperficiall handling of the word of God (now too much practiſed in publick) I can reſemble to nothing more aptly, then to erecting a large and goodly ſtructure upon the ſuperficies of the earth, without digging or ſearching for firm ground whereon to place the foundation thereof: which therefore is by every ſtorm or violent blaſt ſhaken and endangered, if not overthrown and ruined.

The ancient Fathers and Doctours in the Church conceived not that [m] the water of life *could with ſuch facilitie be drawn out of the ſacred Fountain of the holy Scriptures. Which moved S. Auguſtine to ſay,* [n] Tanta eſt Chriſtianorum profunditas literarum,

[m] John 4.10

[n] *Epiſt. 2. ad Volu ſian.*

ut in eis quotidie proficerem, ſi eas ſolas ab ineunte pueritia uſque ad decrepitam ſenectutem maximo otio, ſummo ſtudio, meliore ingenio conarer addiſcere: in quibus latet altitudo ſapientiæ, ut animoſiſſimis, acutiſſimis, flagrantiſſimiſq; cupiditate diſcendi hoc contingat, quod eadem Scriptura quodam loco habeat. Quum conſummaverit homo, tunc incipit. *Yea though he had the yeares of Methuſelah, and the wiſdome of Solomon. And Gregorie was of the ſame opinion, as appeares by thoſe words*; [o] Tanta ac talis eſt divinæ Scripturæ ſublimitas, ut non ſolùm verba, quæ à ſanctis vel ab ipſo Domino dicta referuntur, ſed etiam circumſtantiæ rerum, quæ ſimpliciter poſitæ videntur, ſpiritualibus ſunt plenæ myſteriis. *And Auguſtine again*; [p] Si in Scriptura Sacra tantùm eſſent quæ facillimè intelligerentur, nec ſtudioſè quæreretur, nec ſuaviter inveniretur veritas. *And for my own part, I have ever conceived, that if I delivered any thing to my auditours, not having firſt laid a ſound ground for it, from the word of God; I ſhould ſeem rather to preach my ſelf, then Chriſt Jeſus; and leave the hearers in ſuſpence whether they ſhould embrace it, or reject it. For (as Chryſoſtome ſaith)* [q] Si quid dicitur abſque Scriptura, auditorum cogitatio claudicat.

And now my prayer is, that the Lord [r] Jeſus Chriſt, the great Shepherd of the ſheep, *may proſper all your Lordſhips proceedings, and your Paſtorall endeavour in the ſtewardſhip and flock committed unto you: and after you have finiſhed your courſe here on earth, entertain you into his kingdome*

[o] *Homil.*

[p] *De vera religione*

[q] *In Pſal. 95.*

[r] Hebr. 13. 20.

dome with that joyfull ſaying, [f] Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ὅτι ὀλίγα ἦς πιστός, ὅτι πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. *To the ſaving grace of which bleſſed Jeſus, I in all humbleneſſe commend your Lordſhip, and reſt*

[f] Matt. 25. 21.

Your Lordſhips

in all humble ſervice,

JOHN FOSBROKE.

ἈΝΘΡΩΠΟΔΑΙΜΩ-
ΝΟΜΑΧΙ'Α·

OR

The vvarre or conflict between Man and the Devil;

Delivered in the Lecture at KETTERING in the County of Northampton.

Isidor. de Summo bono lib. 3.

Diabolus serpens est lubricus, cujus si capiti, id est, primæ tentationi non resistetur; totus in intima cordis, dum non sentitur, illabitur.

James 4. 7.

Resist the devil, and he will flee from you.

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1. Epiſt. of Peter, chap. 5. verſ. 8.

Be ſober, be vigilant: becauſe your adverſary the Devil, as a roaring lion walketh about, ſeeking whom he may devoure.

IF the children of Iſrael in the dayes of the Prophet Iſaiah were fallen into ſuch an heavy ſleep of ſinne and ſecuritie, that the Prophet was commanded to [a] *cry aloud*, yea to *lift up his voice like a trumpet*, that he might awake them from their drowſy ſecuritie; then what trumpet can ſound loud enough to rouſe men from the ſleep of ſinne in theſe laſt dayes, wherein our Saviour foretold, that [b] *Iniquitie ſhould abound, and the love of many wax cold*; and wherein experience telleth us, that almoſt an univerſall ſecuritie hath overſpread the face of the whole earth? That man ſleepeth ſoundly indeed, whom the ſound of a trumpet cannot awake: how ſoundly therefore do they ſleep, or rather lie dead in ſinne, whom the ratling of thunder, even the terrible thunder-claps of mount Sinai cannot cauſe to ſtartle, awake, and look about them? Surely this age wherein we live, hath not ſo much need of [c] *Barnabas the ſonne of conſolation*, as of [d] *Boanerges the ſonne of thunder*. This our Apoſtle knew, and foretold

[a] Iſai. 58. 1.

[b] Matt. 24. 12.

[c] Acts. 4. 36.

[d] Mark 3. 17.

told of theſe times, ſaying, [a] *There ſhall come in the laſt dayes ſcoffers, walking after their own luſts, and ſaying, Where is the promiſe of his coming, &c.* And he knew no better means to rouſe men out of this carnall ſecuritie or ſpirituall Lethargie, then by cauſing them to underſtand the great peril and danger wherein they lie, who ſleep ſecure in ſinne, being environed with mighty, cruell, and raging enemies, which ſeek to devoure both their ſouls and bodies. And therefore to the ſame end and purpoſe, I thought I could not do better then to tread in his ſtepps, and give warning in his words; aſſuring my ſelf, that he whom neither the love of his own ſalvation, nor the fear of hell, nor this roaring lion will move, is already dead in ſinne, and paſt hope of recovery. But he that is touched either with the love of the one, or fear of the other, will no longer ſnort in ſinfull ſecuritie; but *Wake*, and *Watch*, and meet his enemy in the face, and fight valiantly and couragiouſly for his ſoul and his ſalvation. And to move every one of us ſo to do, let us now open and conſider the words of the Apoſtle, which I have made choice of to that end and purpoſe.

[a] 2. Pet. 3.

Be ſober, be vigilant: becauſe your adverſary the Devil, as a roaring lion walketh about, ſeeking whom he may devoure.

Theſe words (as may appeare to the meaneſt capacity) do naturally divide themſelves into two parts.

1 An Exhortation in the former words, *Be ſober, be vigilant.*

2. A

2. A Reaſon or Motive drawn from the danger wherein we ſtand, being continually aſſaulted by a fierce and cruell enemie, ſeeking to deſtroy us; *Becauſe your adverſary the Devil as a roaring lion walketh about, ſeeking whom he may devoure.* 2.

But though this be the naturall order of the words, yet becauſe I am perſwaded that I ſhall better and more fully enforce and apply the Exhortation, if I raiſe it from the Reaſon or Motive; I deſire (with your patience) to ſpeak firſt in order, of that which is laſt in place, in the words of my text; viz. of the Reaſon or Motive, which I deſire to lay down as a generall ground or Point of doctrine; and then from thence to enforce the Exhortation.

Firſt, The Reaſon, or Motive, *Becauſe your adverſary the Devil as a roaring lion &c.* I.

The ſcope of the Apoſtle in theſe words, is to ſet before our eyes, as it were in perfect and lively colours, the exceeding great danger whereunto we are lyable by reaſon of our ſpirituall Arch-enemy: who doth daily beſiege, aſſault, and fight againſt our ſouls. And to bring us to a full ſight and knowledge of this danger, he hath here deſcribed this our ſpirituall Arch-enemy unto us to the full in a fourefold manner.

1. From his name, *The Devil:* 1.

2. From his nature, or diſpoſition towards us; *Your adverſary.* 2.

3. From his continuall practiſe againſt us; *As a roaring lion walketh about.* 3.

4. 4. From the end which he aimeth at in all this; *Seeking whom he may devoure.*

1. 1. Firſt from his name, *The Devil.*

It is not requiſite in this place curiouſly to diſpute, or define what the Devil is: it is ſufficiently known that he was at the firſt created by God a glorious angel of light, perfectly good and happy, and placed in heaven. Onely he was not *Immutabilis in bono*, that is, *Immutably good*; which is a property peculiar to God alone: and therefore by ſinne he loſt his firſt eſtate, was thrown down from heaven, and of an angel of light became an impure ſpirit, the moſt accurſed of all creatures: and, as [f] 2.Pet. 2.4. S. Peter ſpeaketh, [f] *God caſt* him *down, and delivered* him *into chains of darkneſſe to be reſerved unto judgement:* or as the former tranſlation did read, *to be kept unto damnation.* That which is more to my preſent purpoſe, is to conſider him (according to the ſcope and intent of the Apoſtle in this place) as he is an enemie unto mankinde. Indeed his hatred and malice was at the firſt, and principally bent againſt God himſelf; becauſe in his juſt judgement he deſpoiled him, or deprived him of his ſtate of glory & felicitie, and condemned him to eternall and unavoidable torments. And therefore immediately thereupon he did, and alwaies doth by all means to the uttermoſt of his power, ſeek to obſcure and hinder the glory of God, and to oppoſe himſelf againſt God. But (as one ſaith well) *Quia in Deum nihil poteſt, inſidiatur homini, qui ad imaginem ejus factus eſt:* Becauſe he cannot prevail againſt God the omnipotent Creator, he turneth

turneth his malice againſt the creatures; and amongſt them principally againſt man the moſt excellent of all creatures, whom God hath made after his own Image. And amongſt men, his rage is chiefly bent againſt thoſe which are regenerate, and [g] *renewed in the ſpirit of their mindes, and have put on that new man, which after God is created in righteouſneſſe & true holineſſe:* becauſe they are neareſt, & deareſt unto God. For ſo it is ſaid directly, that [h] *The dragon was wroth with the woman* (that is, the Church of God) *and went to make warre with the remnant of the womans ſeed, which kept the commandments of God, and had the teſtimony of Jeſus Chriſt.* Which made Auguſtine (ſpeaking to God) to ſay, * *Et nunc vita mea, Domine Deus meus, ex quo cecidit, non ceſſat perſequi filios tuos: & in odium tuum, ô Rex magne, cupit perdere hanc creaturam tuam, quam creavit omnipotens bonitas tua ad imaginem tuam, ut poſsideat gloriam tuam, quam ipſe perdidit per ſuperbiam ſuam:* that is, *And now ô Lord my God, which art my life, ever ſince his fall, he ceaſeth not to perſecute thy children; and out of hatred againſt thee, ô thou moſt mighty King, he deſireth to deſtroy this thy creature, which thine omnipotent goodneſſe hath created according to thine image, that he might poſſeſſe that thy glory, which he loſt through his pride.* But as for the wicked and ungodly reprobates, the ſeed of the ſerpent, Gregorie ſaith truely of them, that [i] *Eos pulſare negligit, quos quieto jure poſsidere ſe ſentit:* that is, *He deſireth not to aſſault or trouble them, whom he knoweth to be his own, and diſcerneth to be already in his peaceable poſſeſſion.*

[g] Epheſ. 4. 23, 24.

[h] Revel. 12. 17.

* Soliloq. cap. 17.

[i] Moral. lib. 24.

Now this deadly few'd, mortall hatred, and bloudy cruelty which he practiſeth againſt all the children of God, our Apoſtle hath moſt excellently, and to the full deſcribed in the words of my text, beginning firſt (as I obſerved before) with his name, *The Devil.*

Some do rightly ſtile him Πολυώνυμος, *One full of names*; as Argos was of eyes. [k] *Perſequitur me hoſtis, cui nomina mille, mille nocendi artes* (ſaith Hierome) *An enemie purſueth me, which hath a thouſand names, a thouſand ſubtill devices to annoy or hurt us.* And indeed in the Scriptures, both in the Old and New Teſtament, we finde great varietie of names aſcribed unto him: as when he is called, *a Serpent, a Lion, a Dragon, a Fox, a Cockatrice, the Leviathan, the Evill one, the Tempter, the Envious man, the Accuſer of the brethren, Satan, the Devil, &c.* All which together with ſome others, do ſerve to expreſſe his rage and furie, either againſt God, or Man, or both of them.

[k] *Ad Heliodorum ep. lib. 2. ep. 6.*

But becauſe the Apoſtle in this place hath layed down ſo full a deſcription thereof, I will paſſe by that varietie of his names or titles, and confine my ſelf onely to that which is in the words of my text, *The Devil.*

The originall word Διάβολος is familiarly known to the learned to be derived of διαβάλλειν, which (as ſome, and Aretius by name, affirm) ſignifieth *treacherouſly to take*, or *deceive by falſe and lying words.* And ſo it ſhould ſeem to point out his ſubtilty, falſhood, manifold frauds and lies, which he ſometime practiſed againſt our firſt Parents:

[l] Aretius in Probl.

[m] whereby

[m] whereby he enticed them to disobey the commandment of God, by eating of the forbidden fruit, and thereby ruined both them and their posteritie. In which respect our Saviour Christ calleth him, [n] *A murderer from the beginning*, and also *A lyar and the father of lies*. But I must confesse that I finde that signification of the word onely in the aforesaid Authour alone. With all others, whom I have seen and observed, it signifieth in the second or Metaphoricall acception, *to accuse falsely*, or *maliciously, to deprave, slander, or back-bite; to cause envy against any person*, or *to make him become odious and hatefull*. And so this name which he had given him by the Spirit of God, doth ([o]as Chrysostome hath well observed) excellently expresse his nature and his art, or practise; that so he may be *tam re quàm nomine Diabolus, A Devil both in word and deed*. For he is (according to the Etymologie of his name) a false, and malicious accuser, slanderer, and backbiter: for he falsely accuseth or slandereth

1. God to man:
2. Man to God:
3. One man to another.

First he audaciously slandereth God to man: for so he accused him to our great Grand-mother Eve in a double manner:

1. Of a lie; which he expressely fastened upon God, viz. That whereas God had said, [p] *In the day that thou eatest of the tree of knowledge of good and evill, thou shalt surely die*: he told her in direct termes, *Ye shall not surely die*; which is no lesse then to give God the lie.

[m] Gen. 3. 4, 5.

[n] John 8. 44.

[o] *Serm. 2. sup. 2. Cor. cap. 1.*

1.

[p] Gen. 2. 17.

[q] Gen. 3. 4.

2. 2. He accuſed God of Envy, pretending that the cauſe why he did forbid them to eat of the fruit of the tree of knowledge of good and evil, was not (as God had ſaid) becauſe *they ſhould die in the day wherein they did eat thereof*; but becauſe he knew that when they did eat thereof,

r Gen. 3. 5. r *Their eyes ſhould be opened, and they ſhould be as Gods, knowing good and evill:* and therefore that the true cauſe why God did forbid them to eat thereof, was, becauſe he envied them ſo happy and glorious an eſtate. And he runneth ſtill the ſame courſe in wicked and ungodly perſons, teaching them to caſt the aſperſion of their horrible ſinnes and nefarious lives upon God: for what is more common then to heare an ungodly perſon, being reproved for his helliſh and ſtigmaticall villanies, belch out ſome execrable, or blaſphemous ſpeech or other againſt God, or his providence? ſaying, It is my deſtinie; I cannot help it: If God had made me otherwiſe, I would have done otherwiſe; or ſome other ſuch like curſed words.

2. Secondly, he is no leſſe malicious in ſlandering and accuſing of man alſo unto God; for he it is that is alwaies ready (when we have ſinned) to cry out againſt us, and accuſe us, requiring of God (according to the ſtrict rule of his juſtice) not to ſpare us being offenders, but to poure down vengeance upon our heads, having juſtly deſerved puniſhment. And of this we have ſufficient proof, from the teſtimony, or confeſſion of his own mouth in the firſt chapter of Job; where he acknowledged

knowledged unto the Lord, that he had been [f] *compaſſing the earth, going to and fro, and walking up and down in it*, like a Promoter, or Informer, to ſpie out faults and offences, whereof he might accuſe them unto God. But if his own confeſſion be not ſufficient, we have alſo the expreſſe teſtimony of the Spirit of God, to confirm it. For ſo in the Revelation of S. John, we finde that he being overcome by Michael and his Angels, and caſt out of heaven, there was a loud voice heard, ſaying in heaven, [t] *Now is come ſalvation, & ſtrength, and the kingdome of our God, and the power of his Chriſt: for the Accuſer of our brethren is caſt down, which accuſed them before our God day & night.* Nay, he is not onely an Accuſer of us, but alſo (according to his name) a falſe ſlanderer, and malicious back-biter: for he doth not onely accuſe us for the ſinnes which we have indeed committed, but alſo wreſteth our good actions, and exclaimeth againſt us for them, pretending that they are done either in hypocriſie, or for ſome by; and ſiniſter reſpect, &c. Yea, if he can eſpie but an appearance of evil in us, he will not ſtick to accuſe us, that we have already committed that evil, whereof he doth but ſuſpect us: ſo wreſting and miſconſtruing all our actions to the worſt ſenſe, and making of every molehill an huge mountain. Thus wrongfully did he ſlander Job, that he ſerved God for that ſame end, for which Demetrius [u] ſerved his Goddeſſe Diana: viz. for advantage, for gain, or profit, ſaying, *Doth Job fear God for nought? haſt thou not made an hedge about him, and about*

[f] Job 1. 7.

[t] Revel. 12. 7, 8.

[u] Acts 19. 24

[x] Job 1. 9, 10, 11.

about his houſe, and about all that he hath on every ſide? Thou haſt bleſſed the works of his hand, and his ſubſtance is increaſed in the land: But put forth thine hand now, and touch all that he hath, and he will curſe thee to thy face. Thus doth he accuſe and ſlander Man to God.

3. Thirdly, he practiſeth the ſame courſe likewiſe between Man and Man, by his calumnies, ſlanders, and falſe lies, ſowing the ſeeds of all manner of diſcord, ſtrife, contention, ſedition and warre between them: and by that means many times he cauſeth thoſe that before were intire friends, to become mortall enemies. And that is indeed διαβάλλειν, *to play the Devil:* for ſo the [y] Philoſopher maketh thoſe two to imply the ſame thing, διαβάλλειν καὶ τὰς φίλους ἐχθροὺς ποιεῖν· *falſely* or *maliciouſly to ſlander, and to make friends become foes.* Princes, and Potentates many times break forth into mutuall diſcord, and unjuſt warres: Private perſons rage one againſt another with envie, hatred, and malice, &c. but in them all the Devil blows the coal, and increaſeth the flame of their fury by his ſecret practiſes of malice, ſlander, &c. whereby he bringeth to paſſe, that ſmall ſparks of diſcord in the beginning, do end in bloud and murder. Thus doth he maliciouſly deprave and ſlander God to Man, Man to God, and one Man unto another: and therefore he is rightly called διάβολος, *the Devil.*

[y] *Ariſtot. Top. lib. 4. c. 5.*

Secondly, The ſecond part of the Apoſtles deſcription is taken from his Nature or diſpoſition; not ſimply as he is in himſelf, but with relation

to

to us, or in reſpect of mankinde. The originall word is Ἀντίδικος, here tranſlated *an Adverſary*; but it properly ſignifieth [z] *adverſarium in cauſa vel lite*; it is a Law terme, and ſignifieth one that is *an Adverſary to another in his cauſe, ſuit, or action in the law.* And ſuch an enemie or Adverſary the Devil indeed is to all the children of God in the cauſe or action concerning their ſalvation: oppoſing himſelf againſt it, and bending all his force with might and main to hinder it. As Chriſt is our Advocate making interceſſion for us, and pleading our cauſe unto God, according to that of the Apoſtle, [a] *If any man ſinne, we have an Advocate with the Father, Jeſus Chriſt the righteous:* So Satan on the other part is a Sergeant, Counſellour, or Proctour, with all earneſtnes and virulency pleading againſt us, and our ſalvation. And becauſe he is not as a Counſellour retained by another againſt us, or pleading for his fee; but is his own Proctour in his own cauſe: he is rightly here called our *Adverſary*, viz. which in his own cauſe pleadeth in his own perſon againſt us, ſeeking by all means to hinder our ſalvation, and to procure the ſentence of condemnation from the mouth of the Judge againſt us. And Beza [b] well obſerveth, that the force of the Greek article here is not to be omitted, ὁ Ἀντίδικος *Ille Adverſarius, that your Adverſary:* Becauſe though we have many adverſaries, yet he is (as one ſaith) πολεμώτατος, the moſt warlike and malicious; as it were the Coripheus or arch-enemie of our ſouls and ſalvations. Or elſe, becauſe that though there be

[z] *Eſchines.*

[a] 1. John 2. 1

[b] *In Annot. majoribus.*

many Devils, yea [c] *Legions of Devils*, and all of them our adversaries: yet the Apostle here aimeth at [d] *Beelzebub the Prince of Devils*, under whose banner all the rest of those infernall Spirits do fight against us.

[c] Mark 5.9

[d] Matt. 9. 12, 34.

And indeed he may well be called our Adversary pleading against us; because he is still ready to hinder and crosse us in all our suits and prayers which we send up unto God, and in all other our godly purposes and proceedings. So, when Jehoshuah the High Priest stood before the Angel of the Lord ready to make intercession on the behalf of the people, Satan [e] *stood at his right hand, to resist him*, or as it is in the originall, *to be his Adversary:* which agreeth directly to the terme or title here given unto the Devil by the Spirit of God. And again, we reade that [f] *Satan stood up against Israel, and provoked David to number the people*: whereby he procured Gods heavy displeasure against them, by the devouring pestilence, whereby there fell of Israel seventy thousand men. And so likewise when a good Angel was sent from God unto Daniel, [g] He was *withstood by an evill Angell, one and twenty dayes, till Michael came and helped him.* And Saint Paul writing to the Thessalonians, saith, [h] *We would have come unto you (even I Paul) once and again, but Satan hindred us.* Thus doth Satan appeare to be truely called our Adversary: viz. as opposing himself alwaies against us, both in the cause of our salvation, and also in all other holy actions, and godly endeavours. Which

[e] Zach. 3.1.

[f] 1. Chron. 21.1.

[g] Daniel 10. 13.

[h] 1. Thess. 2. 18.

was

was the reaſon why Saint Paul uſed thoſe words to Elymas the ſorcerer when he withſtood Paul and Barnabas preaching the word of God at Paphos, and ſought to turn away the Deputy from the faith, ſaying, [i] *O full of all ſubtiltie, and all miſchief, thou childe of the Devil, thou enemie of all righteouſneſſe, &c.* The proverb is, *Such a father, ſuch a ſonne:* and as the Grecians ſay, κακὸ κόρακος κακὸν ὠόν· *From an evill bird ſprings an evill egge:* which was truely verified in him; for being the childe of the Devil, he ſhewed himſelf like his father, an enemie of all righteouſneſſe. For ſuch a one doth the Devil in all things ſhew himſelf. If we pray, he laboureth to diſtract us by wandering imaginations; if we heare the word, [k] *He cometh and catcheth away that which was ſown in the heart*, that it may not bring forth fruit in the life and converſation. And the like courſe he practiſeth in all other holy actions, ſhewing himſelf to be truely (as the Apoſtle calleth him) *our Adverſary.*

[i] Acts 13. 6,7,8,9,10.

[k] Matt. 13. 19.

III. Again, he is in the next place deſcribed unto us by his continuall practiſe againſt us, in thoſe words, *As a roaring lion walketh about.* Wherein obſerve with me two things.

1. The Matter or Action; *He walketh about*

2. The Manner how he doth it; *As a roaring lion.*

1. If you deſire to know what he doeth; the Apoſtle tells you that *He walketh about.* And this phraſe ſheweth his indefatigable pains in tempting and aſſaulting us: for he never ceaſeth or taketh

reſt, but ſtill night and day walketh about, ſeeking to deſtroy us. And ſome Expoſitors conceive this phraſe of *walking about*, to be a Metaphor taken *à rebus bellicis, from warlike affairs*, thus: Like as a wiſe and politick Captain or Generall, beſieging ſome citie or caſtle, fetcheth his compaſſe about, and diligently vieweth each part thereof, to the end that diſcovering the weakeſt part, he might take his advantage, planting his ordinance for battery; and after a breach made give an aſſault there: So alſo the Devil, the grand captain of all thoſe helliſh troups and forces which fight againſt our ſouls, laying continuall ſiege againſt the Church of God, and every faithfull ſoul therein, in a ſubtill and politick manner walketh about to and fro with unceſſant pains and vigilancy, to ſpie and diſcover when and where we are weakeſt: that ſo taking the opportunitie and advantage, he may ſuddenly with all violence and fury charge upon us, and ſo diſcomfit us, to our utter ruine and deſtruction. And this is his practiſe night and day. As [l] *he that keepeth Iſrael doth neither ſlumber nor ſleep:* ſo neither doth the Adverſary of [m] *the Iſrael of God* wax weary, or grant ſleep to his eyes, or ſlumber to his eye-liddes; but with perpetuall vigilancy watcheth for his opportunitie to vanquiſh and deſtroy them. This is evident by his own confeſſion formerly mentioned: wherein he acknowledged to God, demanding whence he came, that he returned [n] *from going to and fro in the earth, and from walking up and down in it*: whereby it appeareth that he omitteth no pains nor labour in ſeeking

[l] Pſal. 121. 4.

[m] Gal. 6. 16.

[n] Job 1. 7.

ſeeking our deſtruction. He will up before God to accuſe, and down again with men to tempt; and there no corner ſhall eſcape him: for he every where ſpreads his ſnares to catch our ſouls, as Auguſtine hath excellently well obſerved; [o] Ecce! *tetendit ante pedes noſtros laqueos infinitos, & omnes vias noſtras variis replevit decipulis ad capiendas animas noſtras: & quis effugiet? Laqueos poſuit in divitiis, laqueos poſuit in paupertate, laqueos tetendit in cibo, in potu, in voluptate, in ſomno & vigilia: laqueos poſuit in verbo, in opere, & in omni vita noſtra.* That is, *Loe! he ſpreadeth infinite ſnares before our feet, and hath filled our wayes with divers traps to catch our ſouls: and who ſhall eſcape? he placeth ſnares in our riches, he ſpreadeth ſnares in our povertie, he layeth ſnares in our meat, in our drink, in our pleaſure, in our ſleeping, in our waking: he uſeth his ſnares in our words, in our deeds, and in our whole life.* He ſpareth no time from tempting us, but that which he imployeth either in accuſiing us unto God, or elſe in inflicting thoſe puniſhments which it pleaſeth God to permit him to lay upon us. He is full of agility in changing his place, and of ſubtilty in framing his ginnes: [p] *Verſutus eſt enim, Domine, iſte hoſtis, & tortuoſus* (ſaith Auguſtine) *nec facilè deprehendi poſſunt circuitus viæ ejus, nec cognoſci ſpecies vultûs ejus, niſi tu illumines*; that is, *Lord, this is a ſubtle enemy indeed, winding and turning himſelf many wayes, neither can the circuits and compaſſes of his way be eaſily found out, nor the form of his countenance be diſcerned, except we be enlightened by thee.* There is no place in the whole earth without

[o] *Soliloq. cap.* 16.

[p] *Cap.* 17.

the compaſſe of his walk; for he compaſſeth the earth, and ſearcheth out all the corners thereof. He is here and there and every where in various ſhapes and forms, that he might ſhew himſelf the more ſubtill in deceiving. q *Nunc hic, nunc illic, nunc agnum, nunc lupum, nunc tenebras, nunc lucem in ſe oſtendit, & ſingulis quibuſlibet qualitatibus, locis & temporibus, ſecundum varias rerum mutationes, varias exhibet tentationes* (ſaith the ſame Father) *He is now here and then there, he now ſheweth himſelf a lambe, and by and by a wolf, he ſometime exhibiteth himſelf in the ſhape of darkneſſe, and ſometime clad with light, and according to the various mutations of things, he fitteth his ſeverall tentations, to all ſeverall qualities, places, and times.* r *Nam ut triſtes decipiat, triſtatur & ipſe* (ſaith he) *ut gaudentes illudat, fingit ſe & ipſe gaudere: ut ſpirituales defraudet, in angelum lucis ſe transfigurat: ut fortes comprimat, apparet agnus: ut mites devoret, apparet lupus:* that is, *For that he may deceive the ſorrowfull, he himſelf will expreſſe ſorrow: that he may delude thoſe that rejoyce, he will feigne himſelf alſo to rejoyce: that he may defraud them that are ſpirituall, he transformeth himſelf into an Angel of light: that he may ſtay or reſtrain the valiant, he appeares as a lambe: and that he may devoure the meek, he appeares as a wolf.* He is not onely in the publique market places, among the ſhambles, and in the ſhops, but alſo he followeth us into our private houſes, yea, into our ſecreteſt bedchambers and cloſets; watching there for his beſt advantage againſt us. And in a word, in the very churches of God, and at theſe ſacred aſſemblies

q *Ubi ſupra paulò poſt.*

r *Ibidem.*

aſſemblies, you ſhall have him as buſie in diſtracting mens hearts and mindes, as the Miniſter of the Goſpel of Jeſus Chriſt is in informing their ſouls; as buſie to hinder the fruit of the word, as he is in ſowing the ſeed thereof in their hearts; as buſie to work their deſtruction, as he is to build them up unto ſalvation: Yea heaven, earth, and paradiſe ſeem all to be within the compaſſe of his walk and circuit. Which moved Auguſtine to ſay; [s] *Poſuit in cælo bellum, in Paradiſo fraudem, odium inter primos fratres, & in omni noſtro opere zizania ſeminavit:* that is, *He made warre in heaven, uſed fraud in paradiſe, he ſowed diſcord between the two firſt brethren, and ſowed tares in all our works and labours.* And though he cannot overcome us at the firſt, but be beaten, foiled, and forced to retire; yet will not like a baſe coward, deſiſt, and fight no more, but like a true ſouldier, and valiant captain, he will gather up his forces, fetch his compaſſe, walk about, and upon the firſt advantage inceſſantly give a new charge, and ſet upon us again. Thus much appeareth plainly from the words of our Saviour Chriſt; [t] *When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt and findeth none. Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth it empty, ſwept, and garniſhed. Then goeth he and taketh with himſelf ſeven other ſpirits more wicked then himſelf, and they enter in and dwell there, and the laſt ſtate of that man is worſe then the firſt.* And thus you have now ſeen the Practiſe ſet forth according to the Matter, or Action performed

[s] *In ſer. com. ſer. 4.*

[t] Matt. 12. 43, 44.

performed by him; *He walketh about.*

II. 2. We are next to consider the Manner of it, *As a roaring Lion.*

As the lion is an Embleme of diverse things in Hieroglyphiques: so also is it used diverse waies Metaphorically by the Spirit of God in the holy Scriptures.

1. In respect of his singular strength, courage, and generosity, as being the king of beasts. Christ himself is represented by a Lion, and called [u] *The Lion of the tribe of Judah.* And such a description doth Jacob make of the tribe of Judah. [x] *Judah is a Lions whelp: from the prey, my sonne, thou art gone up: he stouped down, he couched as a Lion, and as an old Lion: who shall rouse him up?* Which he spake to foreshew, that that tribe should be more warlike and powerfull then the other tribes; and should for a long time possesse the scepter and kingdome over them all. And when the Prophet would describe God as a mighty warriour vindicating his people from the power of their enemies, he useth this similitude of a Lion, saying, [y] *Like as the Lion, and the young Lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: So shall the Lord of hosts come down to fight for mount Sion, and for the hill thereof.* And so also by the comparison of a Lion doth Homer set forth Diomedes; and Virgil doth the like in the story of Æneas.

[u] Revel. 5. 5.

[x] Gen. 49. 9.

[y] Isaiah 31. 4.

2. In respect of his mighty roaring voice, being

being heard farre and neare, and terrifying both men and beaſts: the Spirit of God doth thereby ſignifie and repreſent the powerfull preaching of the Word of God, which is the roaring and terrible voice of the King of kings to men; [y] *The Lion hath roared, who will not fear? The Lord God hath ſpoken, who can but propheſie?*

[y] Amos 3.8.

3. By reaſon of his cruelty and rapacitie: being ravenous, and living upon the prey, he doth repreſent both wicked and bloudy Tyrants, and alſo the Devil himſelf.

Now then our Apoſtle in this place applieth it to the Devil, thereby to ſet forth the manner of Satans practiſe, or walking about. And indeed it doth fitly agree unto him, in the firſt and third acception: and ſo this compariſon doth excellently expreſſe unto us two things in our Adverſarie the Devil:

1. Strength and might, as he is the king of beaſts excelling in power.

2. Bloudy cruelty, as he is a beaſt of prey, living upon the ſpoil.

1. The Apoſtle by comparing him to a Lion would imply unto us that he is a mighty, ſtrong, and powerfull Adverſary: ſo that (if the Lord ſhould permit him ſo to do) he is able to raiſe the winde, and ſtirre up tempeſts (as he did againſt Jobs [z] ſonnes, thereby beating down the houſe upon their heads) or to bring down fire from above (as he did upon Jobs [a] ſheep and ſhepherds, conſuming them) and to work a ſtrange confuſion ſuddenly amongſt the creatures placed

1.

[z] Job. 1.19.

[a] verſe 16.

here below the heavens. And therefore is he by the Holy Ghoſt compared to thoſe creatures that are moſt ſtrong both in the ſea,& on the land. So in this place he is compared to a Lion, the king & mightieſt of the beaſts; yea to a roaring Lion, which hunting after his prey, hath his ſtrength redoubled by his hunger. And likewiſe he is called a Dragon, yea, a [b] *Great red Dragon, having ſeven heads and ten horns:* whoſe ſtrength was ſo great, that *his tail drew the third part of the ſtarres of heaven, and did caſt them to the earth.* And elſewhere he is called [c] *Leviathan, the piercing ſerpent, even Leviathan that crooked ſerpent:* [d] whoſe force is deſcribed by God himſelf to be invincible by the power of man. And leſt you ſhould think, that (being compared to ſuch beaſts) he ſhould be indeed ſtrong, ſturdy, and boiſterous; but withall ſhould want wiſdome and policy, which are the chief ſinews of warre: and ſo might, notwithſtanding his mighty ſtrength, eaſily be vanquiſhed by man, who though he be not the ſtrongeſt, yet by his wiſdome is the Lord, and ruler of all theſe inferiour creatures, Lions, Dragons, Serpents, &c. He is alſo compared to man, and to the mightieſt amongſt men; in which reſpect our Saviour Chriſt calleth him, [e] *Fortem firmatum, A ſtrong man armed, keeping his palace, and his goods in peace,* and that in deſpight of all the power of man; untill *one ſtronger then he* (which is Chriſt) *cometh upon him, and overcometh him, and taketh from him all his armour wherein he truſted, and divideth his ſpoils.* Yea, and (whereas

[b] Revel. 12. 3

[c] Iſai. 27. 1.

[d] Job 41.

[e] Luke 11. 21, 22.

Princes

Princes amongſt men are moſt eminent for authoritie, celſitude, and power) our Saviour alſo calleth him, [f] *The Prince of this world.* And Saint Paul goeth further, and calleth the Devils thoſe evil Spirits, [g] τὲς κοσμοκράτορας, *The Rulers of this world.* And if all theſe compariſons be not ſufficient to expreſſe his might and power; yet that ſetteth it forth to the full or higheſt degree that can be intimated, when by the ſame Apoſtle he is ſtiled [h] ὁ Θεὸς τῦ αἰῶνος τέτου, *the God of this world.* And all this might and power he uſeth with all manner of fraud and ſubtilty againſt the Church, and children of God. [i] *Nunc ut Leo, nunc ut Draco; manifeſtè & occultè, intus & extrà; die & nocte inſidiatur, ut rapiat animas noſtras.* That is, *One while as a Lion, another while as a Dragon; openly and ſecretly; within and without; day and night he treacherouſly lieth in wait, that he may deſtroy our ſouls.* And therefore he is no common adverſary, that we ſhould contemne him, or ſlightly regard him when he roareth againſt us as a Lion: we fight not, as the proverb is, *Cum umbra aſini,* with ſome phantaſticall ſhadow, that is, ſome baſe, impotent, and contemptible Adverſarie: [k] *We wreſtle not againſt fleſh and bloud; but againſt principalities, and powers; againſt the rulers of the darkneſſe of this world, againſt ſpirituall wickedneſſe,* or wicked Spirits, *in high places.*

[f] Joh. 14. 18.

[g] Epheſ. 6. 12.

[h] 2. Cor. 4. 4.

[i] *Auguſt. Soliloq. cap.* 17.

[k] Epheſ. 6. 12.

2. And ſecondly, the Spirit of God compareth him to beaſts, to teach us to expect nothing from him, but beaſtly and brutiſh cruelty. And therefore is he here compared to a lion roaring after his

prey; which is ſo hungry, & ravenous, that he deſireth nothing ſo much, as to ſeiſe upon & devoure that which he purſueth. He hunteth as fiercely and greedily after the ſouls of men, as the hungry roaring lion doth after the bodies of thoſe creatures which he uſeth to prey upon: yea herein he farre exceedeth the Lion, whereunto he is compared: for the Lion rageth but againſt the body; whereas his malice is chiefly bent againſt the ſoul: and whereas the Lion devoureth the bodies of men and beaſts onely to ſatisfie his hunger, the Devil practiſeth the ſame cruelty againſt mens ſouls for ſport and paſtime, onely becauſe he delighteth in bloud and cruelty. And therefore is he fitly compared to *the great red Dragon*: of which kinde of beaſts Plinie and others which write the naturall hiſtorie of the creatures, report the ſame thing, viz. that he devoureth the bodies of men, not onely for hunger, but alſo for pleaſure and delight. It is manifeſt by the hiſtory of the Goſpel written by the foure Evangeliſts, that the Devil, this roaring Lion, exerciſeth great cruelty upon the bodies of them whom he poſſeſſeth; horribly vexing, and miſerably excruciating & abuſing his members. He draweth their mouthes awry, ſtoppeth their breath, cauſeth their tongues to hang out of their mouthes, writhes their necks about, ſinks their eyes into their heads, rolleth their bodies together like a ball, and [m]*teareth them that they ſome and gnaſh their teeth, and pine away, and oftitimes caſteth them into the fire and into the water to deſtroy them.* This is evident by the

Revel. 12. 3.

m Mark 9. 18, 22.

the examples of thoſe whom our Saviour Chriſt diſpoſſeſſed, and by divers others, which have been in lamentable manner poſſeſſed and abuſed by him. But if I could as fully expreſſe the rage and cruelty exerciſed by him upon the ſouls of the damned, which come into his poſſeſſion: you would confeſſe all the former torments inflicted upon the bodies of ſuch as are poſſeſſed by him, to be but as a flea-biting, as a ſport or paſtime, or as a nothing in compariſon thereof. Whether we ſpeak of the wofull horrours and tormenting pains of a guilty & deſpairing conſcience in this life (the horrour whereof no tongue is able to expreſſe, nor can it be fully diſcerned but by lamentable experience) or of the cruelty which he inflicteth upon the ſouls of the damned in the infernall pit. Whereof Bernard giveth us a ſhadow or glimpſe, in theſe words, [n] *Ibi clamabit piloſus ad piloſum, unus ad alium, Dæmon ad Dæmonem, Percute, dilacera, interfice, velociter ſpolia, inter prunas, & ebullientibus impone lebetibus.* &c. *There the hairy fiends will mutually call one to another, and the Devils each to other; Smite, rend in pieces, kill, deſtroy ſpeedily, bring hot burning coals, throw them into the boyling cauldrons.* Thus you ſee how our Adverſary the Devil walketh about as a roaring lion:

[n] *Serm.* 10.

1. With might and power.
2. with bloudy and brutiſh crueltie.

4. The laſt part of our Apoſtles deſcription, of this our mortall enemie, is taken *à fine*, from the end which he aimeth at in all this whereof we have ſpoken, *Seeking whom he may devoure.* And

here again obſerve with me theſe two things.

1. His diligence, expreſſed in the phraſe of *Seeking*.

2. His aim or ſcope therein; *To devoure*.

1. His diligence is intimated in that one word ζητῶν, *Seeking*, which ſeemeth to have relation to the perſons, as the former phraſe of *walking* had unto the places. And therefore like as before I obſerved, that no place in the whole earth is out of his walk or circuit: ſo here alſo his ſeeking or diligent ſearching implieth, that he leaveth no man free, but ſifts and tries the ſonnes of men *ad unum*, to every individuall perſon. He leaveth none unaſſaulted, he aſſaileth and tempteth, not onely the wicked, as he did Saul [o] *to kill David with a ſpeare:* Judas [p] *to betray Jeſus his Lord and Maſter*, and afterward [q] *to go forth and deſperately hang himſelf*: Ananias and Sapphira [r] *to lie unto the holy Ghoſt, &c.* But alſo the godly, as he did David through pride [s] *to cauſe the people to be numbred*: Solomon his ſonne, through the inſtigation of his ſtrange wives, to the groſſe ſinne of [t] *Idolatrie*. The Apoſtles of our Saviour Chriſt, [u] *to ſtrive among themſelves which of them ſhould be accounted the greateſt*: S. Auguſtine *to procraſtinate his repentance, &c.* Not Paul, nor Peter, nor Job, nor Moſes, nor Lot, nor Noah, nor Adam himſelf (though in paradiſe) went ſcot free; but they were all to the uttermoſt ſought out, ſifted, and ſtrongly aſſaulted by him. Yea ſo impudent and audacious was he, that he preſumed to fight a battell in heaven [x] *againſt Michael and his Angels*: and

[o] 1. Sam. 19. 9
[p] John 13. 2.
[q] Matt. 27. 5.
[r] Acts 5. 3.
[s] 1. Chron. 21. 1.
[t] 1. Kings 11. 4.
[u] Luke 22. 24.
[x] Revel. 12. 7

to

to ſet upon our Saviour Jeſus Chriſt himſelf [y] *in the wilderneſſe* by a threefold furious aſſault, and temptation: and that alſo after he was proclaimed from heaven to be the Sonne of God by that voice from his Father, ſaying, [z] *This is my beloved Sonne, in whom I am well pleaſed.* So carefull is he that none may eſcape his wilie nets, and ſubtill ſnares: and ſo diligently doth he ſeek to finde ſome on whom he may faſten his Harpy-like claws, and exerciſe his might and power, and his bloudy and helliſh crueltie.

[y] Matth. 4.

[z] Matth. 3. 17.

2. And therefore in the ſecond place we are to conſider the end which he aimeth at in all this his walking, and ſeeking, in all this his pains & diligence. And the Apoſtle telleth us directly, that it is to devoure; *Seeking whom he may devoure.* In the originall it is καταπίῃ, of κατὰ & πίνω: and it ſignifieth *Abſorbere, Epotare, to ſwallow down,* or *drink up, as it were at one draught:* [a] or more uſually *deglutire, devorare, to ſwallow or devoure.* And it is here uſed to expreſſe the ravenous and greedy manner of the Devils devouring, and ſeeking to devoure thoſe whom he doth with ſuch pains and diligence hunt after and purſue: as if he would ſwallow them down at once, or drink them up at a draught; which is indeed the true and onely end which the Devil aimeth at. Like as the Lion hath no other aim in purſuing his prey, but to devoure it being taken by him; ſo this infernall Lion of hell, the Devil, aimeth at no other end in tempting and aſſaulting men, but to devoure and deſtroy both their ſouls and bodies.

[a] *Eurip. in Cyclope.* Μὴ μὲ καταπίῃς μόνον.

Hoc

Hoc enim eſt continuum ſtudium ejus, hoc unicum deſiderium ejus, ut animas quas creâſti, devoret (ſaith S. Auguſtine ſpeaking to God, and of the Devil) *For this is his continuall ſtudy, this is his onely deſire, that he may devoure thoſe ſouls whom thou haſt created.* Our Saviour Chriſt ſaith, [c] *My meat is to do the will of him that ſent me, and to finiſh his work*; thereby intimating, that he took as much pleaſure and delight in finiſhing that work, for which God the Father ſent him into the world, the redemption or ſalvation of mankinde; as carnall men did in feeding and refreſhing their hungrie bodies with meat and drink. But the Devils diſpoſition is directly contrary thereunto: for his meat and drink, that is, his chief pleaſure and delight, is to increaſe his inſatiable crueltie, by hurting and deſtroying the bodies and ſouls of men. In which regard he is truely ſtiled, ἀπλατοφάγος, one that rejoyceth onely in that which is evil continually. And whether he vanquiſh us by main force, as enemies; or allure us by ſubtill enticements to ſubmit our ſelves unto him, the caſe is all one: for he in the end rewardeth thoſe that ſerve him, and obey him obſequiouſly all the dayes of their lives, with the ſame meaſure wherewith he repayeth thoſe that oppoſe themſelves as enemies againſt him; but are vanquiſhed and overcome by him. [d] *Nullo placatur obſequio*; No manner of dutifullneſſe, or humble ſervice can incline him to pitie and compaſſion. As he is a bloudy and cruell Adverſary, ſo he is a mercileſſe Maſter: for nothing will ſuffice

[b] *Soliloq. cap. 16.*

[c] John 4.34.

[d] *Greg. in homil.*

fice him howſoever the caſe be, but devouring of their ſouls and bodies for ever. Indeed it is written of the Lion, that he is of that royall and generous diſpoſition, that he ſpareth thoſe that ſubmit themſelves before him, and lie proſtrate at his feet: but if they once offer to depart from him, then in his rage he faſteneth his paws upon them, and teareth them in pieces. And in like manner, the roaring Lion of hell doth ſometimes ſpare the wicked and ungodly for the preſent, when they yeeld, and ſubmit themſelves unto him, to be led by him: but if they once offer to depart from him, or but to turn their faces towards heaven; he preſently ſheweth himſelf in his colours, and like a develiſh fiend ſeeketh to devoure their bodies and ſouls. Whereof Pharaoh the Egyptian king was a true type; under whom the children of Iſrael had reſt and lived quietly in the land of Goſhen, ſo long as they ſubmitted themſelves to him, and yeelded to be his ſervants: but when he was compelled to let them go, then he played the Devil, and purſued them in [e] hoſtile manner, ſeeking utterly to deſtroy them.

[e] Exod. 14.5

And thus have you now the full deſcription of the mortall enemie of our ſouls and our ſalvation ſet before you. Whereby it may appeare, how dangerous our caſe is in this preſent world, conſidering that we are dayly and hourely purſued and aſſaulted by ſuch a falſe and malicious, watchfull and diligent, powerfull and ſtrong, bloudy and cruell Adverſary: And that the ra-

ther, becauſe this danger is perpetuall, ſo long as we live in this world: which made Auguſtine to call him [f] *Adverſarium noſtrum quotidianum; qui, ſive dormiamus, ſive vigilemus, ſive comedamus, ſive bibamus, ſive quodcunque opus operemur, omnibus modis inſtat, die ac nocte, fraudibus & artibus, nunc palàm, nunc occultè, ſagittas venenatas contra nos dirigens, ut interficiat animas noſtras.* That is, *Our daily Adverſary, which, whether we ſleep or wake, eat or drink, or whatſoever we do elſe, is by all means inſtant day and night, by fraud and ſubtiltie, openly and ſecretly, directing his poiſonous darts againſt us, that he may deſtroy our ſouls.*

[f] *Soliloq. ubi ſuprà.*

II. Secondly, the Exhortation, *Be ſober, be vigilant.*

The extream danger wherein we ſtand by reaſon of this roaring Lion hath to the full appeared unto us; the conſideration whereof may well move us to be affected like unto Saint Peters auditours, that is to ſay, (*being pricked in our hearts*) to enquire with them, ſaying, [g] *Men and brethren, what ſhall we do?* And ſurely upon ſerious deliberation herein, I call to minde that queſtion of our Saviour Chriſt, [h] *What king, going to make warre againſt another king, ſitteth not down firſt, & conſulteth whether he be able with ten thouſand, to meet him that cometh againſt him with twentie thouſand?* According to which rule of ſpirituall policy, it is a true point of godly wiſdome, for us, who are ſo weak in our ſelves, to conſider how we may be prepared and enabled, to meet and encounter him that is ſo mighty and ſtrong. For alas,

[g] Acts 2. 37.

[h] Luke 14. 31.

alas, if we proceed againſt him armed onely with our own ſtrength and force, it will prove *Impar congreſſus, a very unequall match*, and we were ſure to be vanquiſhed and foiled in the fight. And therefore Saint Paul exhorts us *to be ſtrong in the Lord, and in the power of his might:* and to *put on the whole armour of God, that we may be able to ſtand againſt the wiles of the Devil:* and to that purpoſe alſo hath deſcribed, or pointed out unto us all the ſeverall parts of that armour of God (*à capite ad calcem, from the head to the foot*) wherewith we muſt be prepared both for defence and offence: [k] *The girdle of verity, the breaſt-plate of righteouſneſſe, the ſhoes of the preparation of the Goſpel of peace, the ſhield of faith* (as the principall part) *wherewith we ſhall be able to quench all the fiery darts of the wicked: the helmet of ſalvation, and the ſword of the Spirit, which is the word of God.* But ſeeing that Solomon obſerveth, that [l] *by wiſe counſell* we are to *make warre*, becauſe counſell and policie do uſually more prevail in warlike affairs, then either numbers or weapons: a principall point therefore here to be conſidered, is, how the Chriſtian (being thus armed with the whole armour of God) is to manage his weapons, and demean himſelf in withſtanding, and reſiſting this malicious, mighty, and bloudy enemie, this roaring Lion of hell, which daily ſeeketh to devoure him. And herein it is, that the Apoſtle in this place doth deſire to inſtruct us, and this is the end and ſcope which he aimeth at in this exhortation, *Be*

i Epheſ. 6. 10, 11.

k verſe 14.

l Prov. 24. 6.

ſober, be vigilant. Wherein the Apoſtle commendeth unto us two ſingular Chriſtian vertues, or graces, no leſſe requiſite for the ſpirituall ſouldier, then all the former armour and weapons preſcribed unto him. For what are weapons without wiſdome, and skill to manage and uſe them? Did not little David [m] *with a ſcrip and a ſling* overcome great Goliah, notwithſtanding the corpulency of his body, and his huge and boiſterous armour, and cut off his head with his own ſword? And if we deſire in like manner to prevail againſt this infernall Goliah, our Adverſary the Devil; the Apoſtle exhorts us to march againſt him, not onely armed with the whole armour of God, but alſo furniſhed with two Chriſtian graces, which he here commendeth unto us,

[m] 1. Sam. 17 40. 49. 51.

1. Sobriety.
2. Vigilancie, or watchfullneſſe.

1.

1. Sobriety; *Be ſober.* Wherein he implieth, that being beſet with ſo many dangers, it behoveth us not to carry our ſelves looſely, and ſecurely as if we neither regarded life nor death, heaven nor hell, but to paſſe our time in fear and trembling, and in Chriſtian moderation and ſobrietie.

Sobriety is commonly oppoſed to Ebriety, and therefore the Schoolmen affirm, that it is in generall nothing elſe, but *Abſtinentia ab omni inebriativo, Abſtinencie from every thing that doth inebriate, or cauſe drunkenneſſe.* And we are here to conſider farther, that there is both a double Sobriety

ety and a twofold Ebriety. The one carnall of the body: And the other ſpirituall, of the ſoul, or inward man. Ebrietie of the body, is when it is diſtempered by the immoderate uſe of wine, or ſome ſuch other things, which do trouble the ſenſes, and intoxicate the brain. Ebriety of the ſoul, is when it is ſpiritually drunk with the ſweetneſſe of pleaſures, luſts, aud concupiſcence or with Idolatrie, and the [n] *Spirituall cup* of abominations. And on the contrary, ſobriety both of ſoul and body doth appeare to be nothing elſe, but a continuall abſtinence from all ſuch things as cauſe any diſtemper, ſurfet, or drunkenneſſe, either in ſoul or body. For ſo Auguſtine ſaith, [o] • *Sobrietas eſt mentis & ſenſûs, membrorum omnium corporiſque tutela; criminúmque & vitiorum omnium fuga*; that is, *Sobrietie is the due keeping, or ordering of the minde and the ſenſes, & all the members, and the whole body; and the fleeing or avoiding of all ſinnes and vices:* which deſcription hath relation both to ſoul and body. Now then Satan our Adverſary, this roaring helliſh Lion, uſually prevaileth not againſt ſuch as having put on the armour of God, do paſſe their time in ſincerity of life, in fear and trembling, in moderation and ſobrietie; but againſt them, which by riot and exceſſe, and by their wicked and ſinfull lives do give Satan advantage againſt them. For what power hath a man corporally drunk, to reſiſt his enemies, though weaker then himſelf. He that cannot well ſtand on his leggs, or govern himſelf, how ſhall he manage his weapons, or reſiſt his Adverſary?

[n] Apoc. 17. 4.

[o] *Augnſt.*

verſary? And ſurely that ſoul which is ſpiritually overtaken with ſurfetting and drunkennes through the bewitching power of ſuperſtition, or the ſweetnes of pleaſures and ſin, is altogether as unfit to uſe his ſpirituall weapons, or to reſiſt this roaring lion, which ſeeketh to devoure both his body and ſoul. And therefore doth the Apoſtle ſo earneſtly exhort us, *Be ſober.*

2. 2. Vigilancie, or watchfulneſſe; *Be vigilant.* This is the other grace or vertue required of us: and it is a Metaphor taken *à rebus bellicis, from warlike affairs.* For like as when any citie, fort, or caſtle is beſieged; or when an army lieth in the open field; they never dare give themſelves over wholly to ſecurity; but alwaies night and day have their Scouts, Sentinells, or Corps-du-guard, to keep watch and ward, leſt the enemie ſuddenly approaching, and taking his advantage, ſhould ſurprize them and deſtroy them. So likewiſe Satan with all his troups and helliſh forces, lying in wait, and continually beſieging our ſouls, ſeeking to deſtroy, or devoure them, the Apoſtle requireth that we never give our ſelves over to ſinfull ſecuritie, but that we be vigilant, and keep a continuall watch and ward againſt the enemies of our ſouls, and our ſalvation. And this vigilancy and watchfulneſſe is partly of the body, & partly of the ſoul. The bodily watching is a moderate abſtinence from naturall ſleep, to the end that we may give our ſelves to prayer, and be the more fit to perform other godly and Chriſtian duties. The vigilancy of the ſoul is when

when we do not reſt ſecure in our ſinnes being rockt aſleep in the cradle of carnall ſecuritie; but do ſhake off our ſpirituall drowſineſſe by unfeigned repentance, & riſing to newneſſe of life. To which alſo the words of the Apoſtle to the Corinthians do very fitly agree; *Awake to live righteouſly, and ſin not.* Whereby it appeares, that to live righteouſly, and not to ſinne, is to keep the ſpirituall watch. Now both theſe kindes of vigilancy are here required of us, but eſpecially that of the ſoul: though the body of neceſſity muſt ſometimes ſleep, yet the ſoul ſhould never ſleep in ſinne and ſecuritie: but it is our parts herein to be like unto the Spouſe, which ſaith, *I ſleep, but my heart waketh.* The Devil watcheth continually for an opportunity to ſet upon us when we are moſt ſecure: and then (finding us unarmed) he ſoundeth the alarm, and chargeth us with ſo ſudden an onſet, that many times we are vanquiſhed before we perceive the danger, or can prepare and arm our ſelves. And therefore doth the Apoſtle here ſo inſtantly urge the neceſſity of this vigilancy. And ſo doth our Saviour Chriſt alſo, [r] *Watch and pray, that ye enter not into temptation.* And again, [s] *Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfetting, and drunkenneſſe, and cares of this life. Watch ye therefore, and pray continually.* And in the writings of S. Paul nothing is more frequent, then ſuch like Exhortations: and he prefixeth ſobriety before vigilancy; becauſe thoſe that are to keep watch and ward, had need to be ſober; or elſe how ſhall they be fit both to

p 1. Cor. 15. 34.

q Cant. 5. 2.

r Matth 26. 41.

s Luke 21. 34, 36.

to fight themſelves, and alſo to give warning to others when the danger approacheth.

The ſcope then of the Apoſtle in this exhortation, is, by the conſideration of our mighty & ſtrong, bloudy and cruell, diligent and watchfull Adverſary the Devil, to ſtirre up all Chriſtians to ſhake off all ſleepy drouzineſſe and carnall ſecuritie, and to keep a continuall ſpirituall watch, againſt this roaring Lion, that ſeeketh to devoure their bodies and ſouls. But alas, how juſtly may I here complain in Auguſtines words, and ſay; [t] *Et tamen, Domine, peßima inſania noſtra, quia cùm continuè videamus contra nos Draconem ore aperto paratum ad devorandum, nihilominus dormimus, & laſcivimus in pigritiis noſtris, tanquam ſecuri ante eum, qui nihil aliud deſiderat, quàm ut nos perdat.* That is, *And yet, ô Lord, ſuch is our moſt wicked folly, that although we continually ſee the Dragon with open mouth bent againſt us, and ready to devoure us, yet notwithſtanding we ſleep ſecure, and luxuriate in our lazy wantonneſſe, as being ſecure before him, who who deſires nothing elſe but to deſtroy us.* Secure worldlings, inſtead of fighting the Lords battels, ſpend their time in ſinne and wantonneſſe, in luſts and uncleanneſſe, in ſurfetting and all voluptuouſneſſe, in covetouſneſſe and idleneſſe, as if there were no warres intended againſt them, nor enemies to aſſault them; as if Satan was ſome meek lambe, and not a roaring Lion ready to devoure our ſouls. They revell and runne riot with all exceſſe in the midſt of all theſe deadly dangers: [u] *Sitting down* (with the children of Iſrael) *to eat and*

[t] *Soliloq. cap. 16.*

[u] Exod. 32. 6

and drink and riſing up to play. They make this world of vanity, and wilderneſſe of ſinne, the place of their joy and delight, without thought or fear either of enemie or danger. What are theſe but the Devils revellers? he need not to play the roaring Lion with theſe, for they are his friends, and have * *made a covenant with death, and are at agreement with hell.* Theſe make themſelves drunk with the cup of voluptuous pleaſures, ſurfet in the ſweetneſſe of ſinne, and lie ſnorting in the dead ſleep of carnall ſecuritie: not ſo much as once dreaming of their danger, and approaching ruine, untill it ſuddenly fall upon them, verifying that of Solomon, x *As the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare: So are the ſonnes of men ſnared in the evil time, when it falleth ſuddenly upon them.*

* Iſai. 28. 15.

x Eccleſ. 9. 12

Now then, as it is true which our Saviour obſerved, that y *the children of this world are in their generation wiſer then the children of light:* ſo let us labour in reſpect of the world to come, to be wiſer then they. Let it be our ſpirituall wiſdome to be warned by the examples of thoſe whom this roaring Lion hath ſeiſed upon, and devoured in the midſt of their revelling, and carnall ſecuritie. Remember, I beſeech you, that when Belſhazzar the king was quaffing, and carouſing in the conſecrated z *golden and ſilver veſſels, which his father Nebuchad-nezzar had taken out of the Temple, which was in Hieruſalem:* in the ſame houre came forth fingers of a mans hand, and

y Luke 16. 8.

z Dan. 5. 2.

wrote upon the plaister of the wall over against him that heavy sentence, MENE MENE, TEKEL UPHARSIN, foretelling the utter ruine and destruction both of him, and his kingdome. When [a] *Sisera* lay sleeping and snorting upon the ground, then was the nail of the tent driven into his temples by Jael the wife of Heber, and he died. When Ish-bosheth the Sonne of Saul [b] lay sleeping on a bed at noon, then was he smitten *Under the fift ribbe by Rechab and Baanah, and slain.* When the rich Churle had built him bigger barns, and therein bestowed all his fruits and goods, and gave himself over to sinnefull securitie, saying to his soul; [c] *Soul, thou hast much goods layed up for many yeares, take thine ease, eat, drink and be merry:* then came that stinging sentence against him from the mouth of God, saying, *Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?* Even so our hellish enemie, this roaring Lion, waiteth but for such a time of drousie securitie, wherein he may suddenly seise upon us, and rend us in pieces with his ravenous paws. And therefore if we desire to withstand him, and to free our selves from his Harpy-like devouring talons, we must put on the whole armour of God, leade our lives in holy sobrietie, use vigilancy, and shake off all drowsie, and carnall securitie. And becauſe he is so indefatigable, that after one, two, or many repulses, yet he walketh about, and setteth upon us again: we must beware, that we never grow secure, but alwaies be prepared, and

[a] Judg. 4. 21.

[b] 2. Sam. 4. 5, 6.

[c] Luke 12. 19

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and ſtand upon our guard. * *Nulla ſecuritas eſt, vicino ſerpente, dormire: poteſt fieri ut me non mordeat; tamen poteſt fieri, ut aliquando me mordeat. There is no ſecuritie* (ſaith Hierome) *to ſleep the ſerpent being at hand: it may be that he cannot bite me, ſo it may be another time that he may bite me.* As in calm weather the carefull mariner provideth all things againſt the time of tempeſt; and the wiſe & valiant captain in the time of peace, provideth all things ready againſt the time of warre. So when there ſeemeth to be moſt ſecurity & ceſſation of ſpirituall armes, let us conceive the moſt danger to be at hand, and therefore then prepare and arme our ſelves ſtrongly againſt the day of battel. For Hierome ſaith truely. [d] *Tunc maximè oppugnaris, cùm te oppugnari neſcis; Thou art moſt aſſaulted, when thou feeleſt no aſſault.* When this roaring Lion ſeemeth to ſleep, he doth but watch for an opportunitie to runne upon us, and devoure us with his cruell paws. Oh my beloved, if the ſouldier ſleeps not on feathers, but makes the ground his bed, and the clod of earth his pillow: if the fiſherman doth patiently paſſe away the night in watching his nets: if the ſhepherd cannot reſt for his maſters flocks; if Jacob was [e] *Conſumed in the day by the drought, and by the froſt in the night,* and his ſleep departed from his eyes; leſt Labans lambes ſhould miſcarry, and his ſheep be ſtollen: how much more ought we to be vigilant and watchfull over our ſouls, leſt this bloudy and cruell roaring Lion devoure them? If we were aſſured that ſome fearfull enemie was upon his march, and ap-

* *Epiſt. lib. 3. adverſus Vigilantium.*

[d] *Ad Heſiod. lib. 2. Ep. 6.*

[e] Gen. 31. 40.

proaching towards us with ſword and fire, the trumpets ſounding, the drummes thundering, the horſes neighing, and the Canons roaring: what watch and ward would we keep? how would every one beſtirre him? and who would not thruſt himſelf into the danger, and be ready to ſtand in the gap, to ſave his countrey, his life, his friends, his libertie, his lands, his goods? &c. But Satan our Arch-enemie, who ſeeketh to deſtroy that which is farre more precious unto us, then all thoſe things, yea, then all the world (f *For what ſhall it profit a man, if he ſhall gain the whole world, & loſe his own ſoul*) is not onely approaching neare unto, but alſo encamped againſt us with all his forces. And ſhall we now then ſleep in ſinne, and be ſenſeleſſe in groſſe ſecuritie? It was Saint Auguſtines complaint long ſince; g *Inimicus ut occidat, ſemper vigilat ſine ſomno: & nos ut cuſtodiamus nos nolumus evigilare à ſomno.* That is, *Our enemie, that he may ſlay us, is alwayes vigilant and never ſleepeth: but we for our own preſervation will not awake from ſleep.* Doth he watch continually to devoure us, and ſhall not we be vigilant to withſtand his aſſaults, and prevent his force and malice? Is he alwaies in arms to overthrow us? and ſhall not we watch night and day in our Chriſtian armour, with all ſobrietie to defeat his policies? And becauſe he is a ſubtill Adverſary, full of fraud, and his wily ſnares are not alwaies tranſparent to mortall eyes, and carnall ſenſe (for, as Hierome ſaith, h *Diabolus nunquam apertâ fronte ſe prodit*; That is, *The Devil never appeares in his own likeneſſe.*

f Mark 8 36.

g *Soliloq. cap.* 16.

h *In vita Hilarion.*

likeneſſe. It behoveth us to ſeek to be enlightened by God with true heavenly underſtanding, whereby we may diſcover and diſcern them. For as Auguſtine ſaith, [i] *Domine, quis evadet laqueos iſtos multos, niſi videat eos, & quis videbit eos, niſi quem illuminaveris lumine tuo?* That is, *Lord who can eſcape thoſe manifold ſnares, unleſſe he ſee them; and who can diſcern them but he onely whom thou doſt enlighten with thy light?* for he being the Father of darkneſſe, hideth his ſnares in obſcuritie, that he might take therein all thoſe that are the children of darkneſſe, and ſee not the light of God, wherein whoſoever walketh, needeth not to fear any danger. Now Chriſt Jeſus is the [k] *light of the world*; and by his Goſpel he enlighteneth our ſouls, that we may diſcern, and avoid all the ſnares of the Devil: and therefore to that end we ought to labour continually to be enlightened thereby. And eſpecially we muſt beware, that we be not ſo ridiculous as to think to pleaſe him, or pacifie his rage againſt us by yeelding or ſubmitting our ſelves unto him: for *Diabolus cedendo non placatur, ſed reſiſtendo fugatur; The Devil is never pacified by yeelding, but is chaſed away by reſiſting:* according to that of Saint James, [l] *Reſiſt the Devil and he will flee from you.* To which alſo the counſel of this our Apoſtle in the verſe next after my text, doth directly agree, [m] *Whom reſiſt ſtedfaſt in the faith.*

To conclude, let us embrace his advice here, let us be ſober and vigilant. And becauſe we are not able of our ſelves to withſtand him, much

i *Soliloq. cap.* 17.

k John 8.12.

l James 4.7.

m 1. Pet. 5.9.

leſſe to overcome him: let us to our ſobriety and vigilancy joyn hearty prayer unto the Lord [n] *To ſtrengthen us with all might according to his glorious power:* and cauſe [o] *His Angels to encamp round about us*, and deliver us: that ſo; he being [p] *The God of peace may bruiſe*, or tread down, *Satan under our feet*; and give us full victory over him, through the victorious [q] *Lion of the tribe of Judah*, our Lord and Saviour Jeſus Chriſt. To which let all thoſe that love their own ſouls and ſalvation, ſay, Amen.

[n] Col. 1. 11.
[o] Pſal. 34. 7.
[p] Rom. 16. 20
[q] Apoc. 5. 5.

FINIS.

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SOLOMONS CHARITIE, OR AN EXHORTATION TO STIRRE UP THE RICH TO CHARITIE AND liberalitie towards the poore, groaning under the heavy burden of the famine:

Delivered in the Lecture at KETTERING in the County of Northampton, in the beginning of the yeare of our Lord God 1631.

Pet. Raven. in Ser. quodam.

Da pauperi terram, ut accipias regnum; da micam, ut accipias totum; da pauperi, ut detur tibi: quia quicquid pauperi dederis, tu habebis; quod pauperi non dederis, habebit alter.

LUKE 16. 9.

Make to your selves friends of the mammon of unrighteousnesse, that when ye fail, they may receive you into everlasting habitations.

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Eccleſiaſtes 11. 1.

Caſt thy bread upon the waters; for thou ſhalt finde it after many dayes.

OMitting all circumſtantiall preambles, concerning Solomon himſelf, or this book in generall, commonly conceived to be penned by him in teſtimony of his repentance; obſerve with me, that this preſent chapter conſiſteth of two chief branches.

1. In the firſt he exhorteth to the duty of munificence and bounty, in releeving the poore, in the ſix firſt verſes.

2. In the other he laboureth to withdraw men from ſinne and impietie by inculcating the memoriall and infallible neceſſity of death, and the judgement to come, from the ſixth verſe to the end of the chapter.

My purpoſe is, not to ſpeak any thing at this time concerning the latter branch; which pertaineth not to the matter which is now to be treated of: But in the firſt part obſerve with me, that the Wiſe man doth with varietie of reaſons, motives, allegories, and alluſions, urge and inforce the duty of Charity, or almes-deed. Take a ſhort view of them.

In the first verse he propounds the duty in an Allegory, and presseth it with a strong reason; *Cast thy bread upon the waters; for thou shalt finde it after many dayes.*

In the next verse he expoundeth the former Metaphor or Allegorie, and strengtheneth it with another forcible motive; *Give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the earth.*

In the third he allureth us to the practise of this duty, by a double allusion from the clouds and the trees: *If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be.*

In the fourth he laboureth to remove the ordinary obstacles which hinder the practise of this duty; as stumbling at the ingratitude of the poore, curiosity about their persons, whether they be worthy to be received or not, posting off the duty till a more fit time, &c. *He that observeth the winde, shall not sow; and he that regardeth the clouds, shall not reap.*

In the fifth verse he answereth this objection; How shall I know that after many dayes I shall finde it? which way, or wherein may that appeare? Which doubt or scruple he satisfieth by a reason, or demonstration, drawn from the secret manner of Gods works in the winde, or spirit, and in an Embryo: *As thou knowest not what is the way of the spirit, nor how the bones do grow in the wombe of her that is with childe; even so thou knowest*

knoweſt not the works of God, who maketh all.

In the laſt verſe of this part he concludeth with an Exhortation to the diligent practiſe of this duty, not conditioning before-hand with God, but leaving the ſucceſſe to him, truſting him in the point of remuneration: *In the morning ſow thy ſeed, in the evening withhold not thy hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good.*

Out of all theſe I have made choice of the firſt, to be the ſubject of my diſcourſe at this time; *Caſt thy bread upon the waters; for thou ſhalt finde it after many dayes.*

Solomon by his great wiſdome had formerly diſcovered a diſeaſe, which doth much haunt riches, or rather rich men: [a] *He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe: this is alſo vanity.* Covetouſneſſe is a ſpirituall dropſy. [b] *Quò plùs ſunt potæ, plùs ſitiuntur aquæ; The more men drink of ſuch waters, the more their thirſt after increaſeth.* Now the Preacher being a ſpirituall phyſician, before the concluſion of his ſermons, preſcribeth a receipt, medicine, or remedy, for this maladie. And herein he proceedeth according to the true methode of healing: for having diſcovered the cauſe of the diſeaſe to be a kinde of Plethorie, or fulneſſe, or an infallible deſire of riches, which we commonly call avarice; he proceedeth in the cure thereof, according to the generall phyſicall rule, *Contraria curantur per contraria; Contraries are beſt cured by contraries:* and therefore he requireth

[a] Eccles. 5. 10.

[b] *Ovid. 1. Faſtor.*

quireth that the cure, or remedie be by evacuation; *Caſt thy bread upon the waters.* For like as when evil humours grow predominant in the body, if there be not ſome evacuation by inciſion, phlebotomie, purgation, &c. they do in time ſuffocate the body, and haſten the ruine thereof: So do evil affections, being predominant in the heart or minde, (without ſome ſpirituall means for evacuation) endanger the deſtruction of the ſoul. And therefore the Wiſe man hath here accordingly preſcribed a medicine, and ſuch a one, as (being rightly applied) will not a little conduce to the cure of the former diſeaſe, *viz.* by evacuation, *Caſt thy bread upon the waters.* For (as one ſaith truely) this vice cannot be waſhed away, *niſi per fontem liberalitatis, but by the fountain of liberalitie:* for ſo Zaccheus profeſſed that he would [c] *give the half of his goods to the poore, and make reſtitution foure-fold of whatſoever he had taken from any man by falſe accuſation,* or forgery, before our Saviour Chriſt ſaid unto him, *This day is ſalvation come unto thine houſe.* But that I may ſpeak briefly and methodically, obſerve with me in theſe words two parts.

[c] Luk. 19. 8.

verſ. 9.

1. 1. The Precept or Commandment; or if you will ſo call it, an Exhortation; *Caſt thy bread upon the waters.*

2. 2. A Promiſe, which is to the other (according to the Rhetoricall terme) *tanquam ratio movens, ſuadens, & inducens; as a moving or perſwading inducement; For thou ſhalt finde it after many dayes.*

I. The

I. The Precept or Exhortation.

The Precept is in theſe former words, *Caſt thy bread upon the waters:* wherein the ſcope of the Spirit of God is, to excite men to bounty, liberalitie, or munificence, in releeving of the poore: a doctrine if needfull in thoſe daies and that golden age of plenty, wherein ſilver was nothing accounted of; (for [d] *the king gave ſilver in Jeruſalem as ſtones*, or (as ſome read) *made it as plentifull as ſtones*) then how much more now? For this is the age, and theſe ſeem to be the times wherein the Apoſtle fore-propheſied, that men ſhould be [e] *lovers of themſelves, covetous, &c.* and wherein our Saviour foretold, [f] *that iniquitie ſhould abound, and the love of many wax cold.* And therefore if Solomon, much more hath the Preacher cauſe now to ſay, *Caſt thy bread upon the waters:* eſpecially at this ſeaſon, when the hand of God doth preſſe ſo ſtrongly by [g] famine upon theſe wretched and miſerable waters. I may well ſay of his precept, as Hierome did of the ſeven Catholick Epiſtles, that it is [h] *breve verbis, longum ſenſu; ſhort in words, long in ſenſe:* comprehending more in ſubſtance, then it makes ſhew of in words.

That I may the better open the whole ſcope of it, obſerve therein theſe three circumſtances.

1. Of the action, or rather the manner how this duty is to be performed, *Caſt.* *Quomodo.*

2. Of the matter to be given, *thy bread.* *Quid.*

3. Of the object of our liberalitie, *upon the waters.* *Cui.*

The conſideration of theſe will open the Precept

[d] 1. Kings 10. 27.

[e] 2. Tim. 3. 2

[f] Mat. 24. 12

[g] *Ann. Dom.* 1630. 1631.

[h] *In proœm. ſup. 7. Epiſt. Catholicas.*

1. cept unto you. 1. We are to consider the action or manner of the duty, in that one word, *Cast.* The whole verse is a continued Metaphor, that is, an Allegorie taken *à re rustica,* from the manner, and use in husbandry, requiring a seeding in the beginning, and promising an harvest in the latter end. And so have we in this first part of my text, the Precept, 1. The sowing, *Cast.* 2. The seed, *thy bread.* 3. The field wherein it is to be sowen, *upon the waters.* Neither let any one think it a strange or farre-fetched Allegorie; for the Spirit of God in the writings of S. Paul, hath both familiarly used it, and also at large prosecuted it: for exhorting the Corinthians to charitie and almesdeeds, he saith, [i] *He which soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap bountifully:* and further presseth that allusion in certain verses following, as Solomon hath also done in the beginning of this chapter; which (by the way) admirably sheweth the harmony and consent of holy Scriptures, being dictated by the same Spirit. So is charitie in giving to the poore, compared to sowing of seed; and the Metaphor of *Casting* implieth with what minde & affection it ought to be performed; *viz.* as the husbandman soweth his seed, cheerefully, freely, and liberally. To which end it is, that (as the [k] Philosopher observeth) *Deus fecit manum aptam ad spargendum; God hath framed the composition of the hand in a fit manner for scattering or sowing, with incisions, or divisions of the fingers, for vents in the action of sowing:* as if every one of them

i 2.Cor.9. 6, 9, 10.

k *Arist.*

them (in the ſpirituall ſeeding) ſhould be a ſeverall vent or paſſage for our bounty. The whole hand being like [l] *Bethesda*, the houſe of mercy, with his five porches, pipes, or conduits. And David ſpeaking of the ſame duty of charity, uſeth another word agreeing to this, [m] פִּזַּר *diſperſit: He hath diſperſed, he hath given to the poore, his righteouſneſſe endureth for ever.* And indeed, that is the beſt kinde of charity which is ſo diſperſed or ſcattered abroad. Many littles given unto many being in diſtreſſe, is better then much conferred upon one; more being refreſhed by our bounty, & more thankſgiving redounding unto God thereby. But let me obſerve with you, that the Metaphor of *Caſting*, doth chiefly imply two things in the manner of our profeſſing the duty of charity.

[l] Joh. 5. 2.

[m] Pſal. 112. 9

1. That it be performed freely: for who compelleth the husbandman to caſt or ſow his ſeed upon his land? it is his own free and voluntary act, cheerefully and willingly performed in expectation of a future harveſt. So ought this our ſpirituall caſting or ſowing, to be free and uncompelled; as (to uſe S. Pauls own words) [n] *not grudgingly, or of neceſſitie: for God loveth a cheerefull giver.* It is called *Eleemoſyna, a work of mercy*; which it cannot be properly called, except it be *libera, non coacta, free and without compulſion.* If it be by compulſion, it is obedience to a commandment indeed, but not a work of mercy, wherein mercie and compaſſion ſhould be the *primum movens, the firſt mover.*

1. *Liberè, freely*

[n] 2. Cor. 9. 7

2. That it be done liberally, or bountifully:

2. *Liberaliter, liberally.*

for what wiſe husbandman will (as we ſay) pinch his land of ſeed? what hope ſhall he then have of a rich and plentifull harveſt? And what ſaith S. Paul of our ſpirituall ſowing theſe almes-deeds or works of charity? This yet remember, that [o] *he which ſoweth ſparingly, ſhall reap ſparingly; and he which ſoweth liberally, ſhall reap liberally.* And therefore alſo doth Solomon here after the words of my text, ſo earneſtly preſſe this circumſtance of liberalitie and bounty; *Give a portion to ſeven, and alſo to eight.* And again, *In the morning ſow thy ſeed, and in the evening withhold not thine hand.* The expreſſe *quantum* or proportion can hardly be aſſigned, becauſe it is to be meaſured both according to the ability of him that giveth, and alſo the neceſſitie of him that receiveth. But if we deſire to have God to accept it, and repay us bountifully with a rich harveſt, we muſt do it cheerefully and freely (not as of neceſſity or compulſion) but liberally, or (as the Apoſtle ſaith) [p] *as a matter of bountie*, and *not of covetouſneſſe.* But, me thinks, I heare carnall covetous men, and churliſh Nabals anſwering me, as the Apoſtles once anſwered our Saviour Chriſt, diſputing of the eating of his fleſh and drinking his bloud, or elſe they had no life in them; [q] *Hic duruseſt ſermo; This is an hard ſaying, &c.* Carnall men cannot away with caſting ſo freely: they are hardly brought to beleeve this, and with much more difficulty to perform it. And the reaſon is, becauſe they are deluded with two falſe grounds.

[o] 2.Cor.9.6

[p] 2.Cor.9.5.

[q] Joh.6.60.

Firſt, Epicure-like placing their *ſummum bonum*, chief-

chiefeſt felicity in theſe earthly things, they hold that common errour concerning them, that *The more a man hath the ſafer and better he is*; whereas the truth is, that he which hath a moderate and competent eſtate (not wanting neceſſaries) is *Domi tutior, & in via expeditior*; *Safer at home, and more expedite and nimble in the way to heaven.* It is not without cauſe that the Apoſtle ſaith, [r] *They that will be rich fall into temptations, and a ſnare, and into many fooliſh and hurtfull luſts, which drown men in deſtruction and perdition: for the love of money is the root of all evil.* Nor may we think it was without ground, that our Saviour Chriſt ſpeaking of a rich mans going to heaven, firſt calls it [s] δύσκολον, *an hard thing*; and after, ἀδύνατον παρ' ἀνθρώποις, *impoſſible with men.* God muſt (as it were) work a miracle, for elſe it cannot be. And that this *caſting* mitigateth the difficultie, and helps them forward in the way to heaven, ſeems cleare by the example of Zacheus: for no ſooner had he profeſſed that he would make [t] *reſtitution of all his goods unjuſtly gotten*, with advantage, *and give half that he had to the poore*; but Chriſt anſwered, *This day is ſalvation come unto thine houſe*: ſo doth this ſeem to be a deluding and falſe ground.

[r] 1. Tim. 6. 9, 10.

[s] Mark. 10. 23, 27.

[t] Luk. 19. 8. 9.

Secondly, many ſtumble at the ingratitude or unworthineſſe of the poore, as a juſt barre to their bounty in *caſting*; whereas S. Auſtines rule is, [u] *Eleemoſyna non cui detur, ſed quo animo intendit Chriſtus*; that is, *Chriſt regardeth not to whom, but with what affection we beſtow our almeſ-deeds.* And it is well known what the Philoſopher anſwered, being re-

[u] *De Civit. Dei. lib. 21. cap. 27.*

proved for giving of almes to a nefarious fellow being in great diſtreſſe, *Non mores, ſed hominem commiſeratus ſum; I had compaſſion upon him, not becauſe he was evil, but becauſe he was a man.* Or (as others have it) *Non homini dedi, ſed humanæ ſorti; I regarded rather humanitie, then the perſon of the man.* Yet many ſtrain hard at this point, as if it was indeed a full and abſolute reaſon to reſtrain and keep them back from the practiſe of this duty of charitie. But Oecolampadius wrote a peculiar Tract or Sermon, *De non habendo delectu pauperum, Againſt reſpecting or putting a difference between the perſons of the poore:* And Hierome ſaith peremptorily,

x *In epiſt.* x *Quiſquis in quacunque neceſſitate morituro ſuccurrere poteſt, ſi non fecerit, occidit:* that is, *Whoſoever in any neceſſitie is able to help him that is ready to die, and does it not, he is guilty to his death.* I know very well the rule of S. Paul,

y 2. Theſſ. 3. 10. y *He that will not labour let him not eat.* And I willingly joyn with S. Paul, to have diſcipline uſed againſt idle, lazie perſons; but withall I ſay, let them neither want diſcipline nor relief. Compell them to their duty, but withall, ſhut not up your

z Col. 3. 12. z *bowels of compaſſion* towards them, ſuffering them to ſtarve for want of relief. But alas! we need not to be too curious of this point in theſe dayes: for when ſo many thouſands in this hard time ſeek and deſire work, and yet have not to eat; how can we want fit objects of our bounty and liberalitie?

But enough concerning this point, the Manner how we are to exerciſe our charitie.

2. *The matter.* The Matter thus to be caſt, or the ſeed thus freely

freely and bountifully to be ſown and diſperſed, is *bread:* no ſtrange thing, or hard to be obtained; but *thy bread,* ſuch as thou haſt, and which none of the richer ſort, to whom Solomon chiefly directeth this precept, do want; that ſo he might prevent all objections ariſing from the difficulty of obtaining that which is ſo freely and liberally caſt, ſown, or beſtowed. But for the better and more full underſtanding of this circumſtance, conſider two things;

1. The ſcope and ſignification of the word *bread.*

2. The propriety of it, it muſt be *thy bread.*

1. Doth he intend onely bare bread? Muſt nothing elſe be given? [a] Varro, ſo much extolled for the Latine tongue, deriveth *panem, à paſcendo; bread, of feeding;* in which ſenſe it imports food or feeding in generall. And Divines go further, and ſay, *Per panem intelliguntur omnia neceſſaria; By bread we are to underſtand all neceſſary things.* Which they diſtinguiſh into two kindes; *In panem neceſſitatis, & panem dimenſi; Into the bread of neceſſitie, and the bread of our portion.* Under the firſt they comprehend meat, drink, apparrell, and all ſuch neceſſaries without which life cannot be maintained: and under the other, thoſe things which we call *ſolatia vitæ;* ſuch things as help to make this life comfortable unto us, although life be no way hazarded or endangered by the defect or want of them, &c. In a word, it is uſuall with Interpreters to referre us to the fourth Petition in the Lords prayer, for the right underſtanding of the extent of the

[a] *Varro.*

word *bread; viz.* in theſe words, [b] *Give us this day our daily bread:* for *eadem eſt regula dandi & accipiendi; The ſame rule is to be obſerved both in giving and receiving.* And in that Petition (by the conſent of the moſt Expoſitors) we crave all neceſſaries both for ſoul and body, this life and the life to come: for (as Chriſt ſaith) [c] *Man liveth not onely by bread, &c.* Will you then briefly heare the ſcope of this word *bread?* This is it, To pray for the ſinners, to teach the ignorant, counſel the weak, comfort the afflicted, reprove the vitious, correct the ſtubborn, forgive offences, feed the hungry, give drink to the thirſty, clothe the naked, lodge the needy paſſenger, viſit the ſick, comfort the captives, and bury the dead. And (as Nazianzen ſaith) *Si nihil habes, collacryma; If thou haſt nothing to give, yet ſhew thy compaſſion by thy teares.* That is (as the Apoſtle ſaith) [d] *Weep with them that weep.* Thus farre extends the word *bread,* implying that we ſhould (according to our abilitie) be helpfull to ſuch as are in any kinde of diſtreſſe, whether in reſpect of body or ſoul, this life or that to come. And this is the matter, or that which we are to *caſt,* or the ſeed which we are to ſow ſo cheerefully and ſo liberally.

[b] Mat. 6.11.

[c] Matth. 4.4.

[d] Rom. 12. 15.

2 We are next to conſider the proprietie of the word *bread.* It muſt be *thy bread:* which implyeth two things. Firſt, that it muſt be given, *Si tuus, if it be thine.* Secondly, it muſt be beſtowed, *dum tuus, while it is thine:* or elſe thou doeſt not *caſt thy bread.* Firſt, *Si tuus, if it be thine:* that is, the bread wherein thou haſt a true and juſt propriety. Let the

the Wiſeman be his own Interpreter; [c] *Let thy fountains be diſperſed abroad, & rivers of waters in the ſtreets:* but *let them be onely thine own, and not anothers with thee. Caſt thy bread, Purè tuum,* that is, that which thou haſt lawfully obtained by right of inheritance, free-gift, or Gods bleſſing upon the labour of thine hands in ſome honeſt vocation: according to S. Pauls advice, [f] *Let him that ſtole ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth:* not that which thou haſt gotten unlawfully, by oppreſſion, fraud, &c. not to be bountifull of another mans purſe, or (as the Proverb is) *to cut large thongs of another mans hide:* or (as one ſaith) *parum dando, & multa recipiendo; getting much by rapine or violence, and giving a trifle out of it unto the poore:* which is juſt the caſe which the Prophet ſpeaketh of, like ſtealing a ſheep, and offering the fat in ſacrifice to God. Chryſoſtome ſaith, [g] *If thou ſhouldeſt ſee two perſons, the one naked, the other clothed; ſhouldſt thou not do wrong to take the garment of the clothed, and give to the naked? Ità qui Deo ex rapina eleemoſynam parat,* (ſaith he) *Such is his caſe which out of wrong; rapine, or oppreſsion, prepareth a ſacrifice or an almeſdeed to offer unto God.* God would none of [h] Sauls ſacrifices, of the ſheep and oxen reſerved from the prey taken from the Amalekites, though they were of the beſt and fatteſt; becauſe they were unlawfully gotten, by open diſobedience to the expreſſe commandment of God. But if that thou giveſt be *purè tuum, lawfully and truely thine;* then God accepteth

[c] Prov. 5. 16, 17.

[f] Ephes. 4. 28

[g] *Hom. 87. in Matth.*

[h] 1. Sam. 15. 21.

cepteth it according to thy abilitie, were it but one of the widows [i] *two mites:* yea (as S. Auſtine ſaith) [k] *Deus intus coronat bonitatem, ubi non invenit facultatem*; that is, *God doth crown*, or reward, *the good affection of the heart within, where he findeth not power and abilitie without.* And therefore let the bread which thou giveſt, the ſeed which thou doeſt caſt or ſow, be purely, truely, and rightfully thine. Secondly, *Dum tuus*; It muſt be caſt, given, or ſown alſo *while it is thine.* The manner of too many, is wholly to deferre the preferment of this duty untill the houre of death, when they can neither any longer enjoy that they have, nor ſpend any more of it in laſcivious, riotous, or wanton manner: and if then (having been unmercifull and uncharitable all their life-time) they bequeath a little legacie to the poore, or to ſome other godly uſe; they think they have ſo abundantly ſatisfied and pleaſed God, that their ſwelling hearts can hardly be kept down from thinking that they have done a work either of Merit or Supererogation; whereas it is ſcarce a work of charity in them: for in that caſe S. Auſtine ſaith truely, that the danger is, *Nè mortua ſit morientis eleemoſyna*; *Leſt the charitie of the dying prove to be dead.* Neither indeed were it charity properly, but rather (as I ſaid before) a thong cut from another mans hide: for he is but a ſteward under God over that which he hath, and that at the furtheſt but for term of life: and therefore then onely to give, when he is ſummoned with a [l] *Redde rationem villicationis tuæ, Give an account of thy ſtewardſhip,*

[i] Luk. 21.2.
[k] *In Nat.* 103.
[l] Luk. 6.2.

ſhip, is not properly to part with any thing of his own, but rather to take ſo much from the next ſucceeding ſteward. It is a rule in husbandry, to till and ſow betimes for a good crop: and ſo is it in this ſpirituall husbandry, wherein [m] *God loveth a cheerefull giver*, but he likes not of delayes. [n] *Morâ ingratum redditur, & parùm amabile quicquid dederis*; that is, *Whatſoever thou beſtoweſt delay makes it the leſſe acceptable, and the leſſe regarded.* He that gives quickly doubles the value of the gift; which moved the Philoſopher to ſay, [o] *Optimum beneficii condimentum celeritas*; *Nothing ſeaſoneth a benefit ſo well as celeritie in the performance of it.* And therefore, though I muſt needs grant theſe deeds of charitie to be better on the death-bed, then not at all; *Better late* (as we ſay) *then never*, and would not otherwiſe be underſtood; yet the Wiſemans counſel is to give or *caſt thy bread* whileſt it is thine: and he exhorteth us to do it both early and late; [p] *In the morning ſow thy ſeed, and in the evening withhold not thine hand.*

[m] 2.Cor.9.7

[n] *Stobæus.*

[o] *Seneca.*

[p] Eccleſ. 11. 6.

3. The object of our bounty, or the field wherein we are to caſt or ſow this ſeed ſo freely and liberally, is now laſt of all to be conſidered: and that is *upon the waters:* for, according to the conceit of the vulgar ſort, that is reputed loſt which is ſo beſtowed: and the Greek Proverb, εἰς ὕδωρ σπείρεις, *Thou ſoweſt upon the waters*, is uſually underſtood of ſuch as beſtow benefits upon the ungratefull, or where they are utterly loſt: and therefore this phraſe ſeemeth very dark and obſcure. But I ſhall preſently open the Allegory, and make it plain

3.

unto you. *Waters* in the Scriptures have a two-fold Allegoricall ſignification. Firſt, they ſometimes ſignifie *miſeries*; in which ſenſe they are frequently uſed by David in the book of the Pſalmes:

[q] Pſal. 69. 1, 2 [q] *Save me, O God, for the waters have come in unto my ſoul. I ſink in deep mire, where there is no ſtanding: I am come into deep waters, where the flouds overflow me.*

[r] Pſal. 18. 16. And elſewhere, [r] *He ſent from above, he took me, he drew me out of many waters.* In which places, and diverſe other ſuch like ſpeeches, the Spirit of God expreſſeth the miſeries and troubles of the children of God, by this Metaphor of *Waters*. Secondly, *Waters* do alſo ſignifie *people*; for ſo the Angel expoundeth the viſion of the great Whore of Babylon unto S. John:

Rev. 17. 15. [t] *The waters which thou ſaweſt where the Whore ſitteth, are peoples, multitudes, and nations, and tongues.* Now then in few words, if you put theſe two ſignifications together, the Allegory will be opened plainly; for *miſeries* and *people*, ſpell in plain Engliſh *miſerable people*. And indeed thoſe are the *waters* upon which we muſt *caſt our bread: viz.* the poore, the needie, the hungry, the thirſty, the naked, the ſick, the priſoner, the captive, &c. Upon the face of the waters: *Super facies aquas ſcilicet emittentes*, ([t] ſaith Munſter) that is, *Upon the wateriſh faces*, or *upon the faces which ſend forth waters: qui propter caſus adverſos lacrymantur* (ſaith he) *which through adverſitie are forced to water their faces with teares.* This is the Lords field, and though at the firſt it ſeemed ridiculous to ſow any ſeed in, or upon it; yet you ſhall finde it a very rich and fertile ſoil, and bleſſed are all they

[t] *In locum.*

they which freely and liberally ſow their ſeed upon it. But we are fallen into a ſtrange age, wherein I may well complain and ſay with Ravenna, *Neſcio quàm iniquâ naturâ comparatum eſt, ut hi, qui minus habent, ſemper aliquid addunt ditioribus:* that is, *I know not how it cometh to paſſe, that nature ſeemeth to have induced ſuch a cuſtome, that theſe which have leſſe are alwayes giving to ſuch as are more rich. Eliſæus vaſa vacua implebat, & deficientibus olim dedit: Hodie verò contemnuntur vaſa vacua, & plena ſuperimplentur: ligna in ſylvas, & aquæ in maria deferuntur; arenti terræ aqua ſubtrahitur, & flumina, quæ non indigent, irrigantur* (ſaith Peter[u] Ravenna) *Eliſæus filled the empty veſſels, and gave oyl to them that wanted it: But in our dayes the empty veſſels are deſpiſed, and the full are more repleniſhed; timber is carried into the woods, and water into the ſeas: from the dry ground water is drawn, and the ſtreams which want not are more abundantly watered.* How many wait at the gate of the rich and mighty with gifts and preſents? but how few ſuch meſſengers tread upon the threſhold of the poore and needy? How many feaſt the rich? but how few call the poore to their tables? But our Saviour Chriſt teacheth us a better leſſon; [x] *When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinsfolk, nor thy rich neighbours; leſt they alſo bid thee again, and a recompence be made thee. But when thou makeſt a feaſt, call the poore, the maimed, the lame, the blinde, and thou ſhalt be bleſſed; for they cannot recompenſe thee, for thou ſhalt be recompenſed at the reſurrection of the juſt.*

[u] *In quodam ſermone.*

[x] Luk. 14. 12, 13, 14.

And thus have I finiſhed the firſt generall part of my text, the Precept or Exhortation.

II. II. The Promiſe, Reaſon, or Motive; *For thou ſhalt finde it after many dayes.*

The malice of our arch-adverſary, Satan, is well known to God; *viz.* that like as he hath been alwayes buſied with the beſt men, ſo doth he moſt ſtrongly oppoſe himſelf againſt the beſt things, and conſequently againſt the prime duty of charity or almeſ-deeds. For (as one ſaith truely) [y] *Dilectionis flammas Satan ferre non poteſt: The Devil can by no means endure the burning flames of love and charitie.* As in all goodneſſe, ſo eſpecially in this he oppoſeth himſelf againſt God: for whereas [z] *God loveth a cheerefull giver*, he loves a churliſh Nabal, and miſerable Dives: whereas God ſaith, * *Lend, hoping for nothing again:* and, *Give, and it ſhall be given to you:* he ſaith, Yea, but *a bird in the hand is worth two in the buſh.* And therefore the Lord knowing his malice in this kinde, doth not here content himſelf with a bare commandment; but alſo allureth us with a gracious promiſe. He that might peremptorily require, doth in a ſort intreat; and he that might abſolutely command, is willing *tanquam conducere præmia; as it were to hire us for a reward; Thou ſhalt finde it after many dayes.* [a] Lavator obſerveth, that it is in the Originall, *In the multitude of dayes: Which* (ſaith he) *implyeth, that God will prolong the dayes of his life, that ſoweth upon theſe waters: for if he live not long, how can he finde it in or after a multitude of dayes?* But that doth not ſo neceſſarily fol-

y *Chryſoſt. in locum.*

z 2.Cor.9.7.

* Luk.6.35, 38.

a *In locum.*

follow alwayes; for as God doth remunerate the bountie and liberalitie of ſome in one kinde, and of others in another; ſo he doth it to ſome ſooner, and to others later; ſome finding it in themſelves, and ſome in their poſterity; ſome in this life, and ſome in the life to come. Abundantly ſufficient it is, that God interpoſeth himſelf as the poore mans ſurety, and bindeth himſelf by promiſe to repay the debt: *Thou ſhalt finde it again after many dayes.* It had been no injuſtice in him, to have required abſolute giving; but he is content that we ſhall but lend, and he himſelf will become both the pledge and the pay-maſter; *After many dayes thou ſhali finde it again:* for that is the true ſenſe of this place. Though that which is caſt upon theſe waters ſeemeth utterly to be loſt; (as I have before obſerved) yet it is not ſo, it is but lent, and the Lord will repay it. Let Solomon be his own Interpreter: [b] *He that hath pitie upon the poore lendeth unto the Lord, & that which he hath given will he pay him again.* Not a widows mite, not [c] *a cup of cold water* given to one of Chriſts little ones, ſhall in any wiſe be unrewarded. [d] *Fœcundus eſt ager pauperum, citò reddit donantibus fructum* (ſaith S. Auſtine) *The field of the poore is very fruitfull, and returneth a ſpeedy increaſe to them that are charitable*; yea and the harveſt which it yeelds is rich and plentifull, it returns fruit *cum fœnore, with great increaſe:* for our Saviour Chriſt ſaith, [e] *Every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life:*

[b] Pro. 19. 17.

[c] Mat. 10. 42

[d] *Serm. de Divite.*

[e] Mat. 19. 29

life: ſo rich is this ſoil, and ſo manifold is the increaſe which it yeeldeth: *Thou ſhalt finde it after many dayes*; in thy ſelf, or thine; in this life, or that to come. And ſo David ſaith, [f] *Bleſſed is he that conſidereth the poore: the Lord will deliver him in the time of trouble. The Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon the earth; and thou wilt not deliver him into the will of his enemies. The Lord will ſtrengthen him upon the bed of languiſhing; thou wilt make all his bed in his ſickneſſe.* And again, [g] *A good man ſheweth favour, and lendeth: ſurely he ſhall not be moved for ever. He hath diſperſed, he hath given to the poore, his righteouſneſſe endureth for ever, his horn ſhall be exalted with honour.* Infinite are the places which ſhew how highly God regards and rewards charitie. [h] *If thou deal thy bread to the hungry, and bring the poore that are caſt out, to thy houſe; and when thou ſeeſt him naked, if thou cover him: Then ſhal thy light break forth as the morning, and thy health ſhall ſpring forth ſpeedily, and thy righteouſneſſe ſhall go before thee, and the glory of the Lord ſhall be thy reward. Thou ſhalt call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I am. If thou draw out thy ſoul to the hungry, and ſatisfie the afflicted ſoul; then ſhall thy light riſe in obſcuritie, and thy darkneſſe be as the noon-day. And the Lord ſhall guide thee continually, and ſatiſfie thy ſoul in drought, and make fat thy bones; and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters fail not.* It opens Gods eares to our prayers, according to that of S. Auſtine, [k] *Ideo rogans Dives non exauditur in tormentis, quia rogantem*

[f] Pſal. 41. 1, 2, 3.

[g] Pſal. 112. 5, 6, 9.

[h] Iſa. 58. 7, 8, 9, 10, 11.

[k] *ubi ſupra.*

rogantem pauperem non exaudivit in terris: Therefore was not Dives heard when he prayed in torments, because he hearkened not to the poore that begged of him when he was upon the earth. And it is no ſmall praiſe and commendation of charity, which [l]Chryſoſt. expreſſeth in thoſe words; *It is a friend to God, alwaies neare to him, obtaining favour, diſſolving the bonds of ſinne, allaying wrath, and opening the gates of heaven: to whom none of the keepers dare ſay, Quæ tues, vel unde? Who art thou, or whence comeſt thou?* When Daniel had interpreted Nebuchadnezzars dream, and declared the calamities which God would bring upon him, he gave him this advice; [m]*Wherefore, O King, let my counſel be acceptable to thee, and break off thy ſinnes by righteouſneſſe, and thine iniquities by ſhewing mercy to the poore; if it may be a lengthening of thy tranquillitie:* or (as ſome read it) *an healing of thine errour.* So true it is, that he which *caſteth* his *bread upon the waters*, he which ſoweth ſeed cheerefully and liberally in this field, *ſhall finde it again after many dayes* in a rich and plentifull harveſt, both in this life and the life to come. See now then how far the counſel of the Wiſe man, or rather of the Spirit of God in this place, and the courſe of the worldling or carnall man do differ: for ſuch an one doth think to keep and increaſe his eſtate, and to make himſelf and his poſterity happy, by gathering greedily, and hording up miſerably, the [n]*unrighteous mammon*, the wealth and pelf of this world, ſtopping in the mean time his eares at the cry of the poore, and turning away ſcornfully his eyes

[l] *Super Mat. Serm. 9.*

[m] Dan. 4. 27.

[n] Luk. 16. 9, 11.

eyes from their watery faces. But Solomon by the direction of the Spirit of God, teacheth here a clean contrary way, *viz.* that the true way both to keep and increase Gods blessings upon us in these earthly things, is by *casting* them, or some competent portion of them at the least, upon these *waters*: for herein is that of the Poet found to be most true,

Quas dederis, solas semper habebis opes:

Onely that part of thy goods which thou bestowest to charitable and pious uses, shal continue thine, and benefit thee for ever. Which moved our Saviour Christ to teach us that excellent rule of spirituall and heavenly policy; [p] *Make to your selves friends of the mammon of unrighteousnesse, that when ye fail, they may receive you into everlasting habitations.* And again, [q] *Sell that ye have and give almes, provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.* To conclude then, as I lately spake unto the poore, exhorting them patiently to submit themselves under the mighty hand of God, and to seek by good and lawfull means to pacifie his anger, and seek his favour, that the light of his countenance may again shine upon them: So now you see that the scope of this my Exhortation is directed to the rich, to stirre them up in these hard times to shew their compassion to the distressed members of Jesus Christ, by *casting their bread upon the waters*, upon those faces which by reason of the sharpnesse of this present famine, are so often covered with water, that is, bedewed

[p] Luk. 16 9.

[q] Luk. 12. 33

bedewed with teares: for God is come now to try both the poore and the rich, that he may know what is in your hearts. He is come to try the patience of the poore, and the charitie of the rich. Now therefore is the time for ſuch as God hath bleſſed with the riches of this world, to ſhew upon the members, the poore diſtreſſed members of Jeſus Chriſt, what love they beare to Chriſt himſelf: for whatſoever ye do to them, he takes it, and accepts it as done unto himſelf: for ſo in his deſcription of the laſt judgement, when he pronounced that happy and ſweet ſentence upon the godly, [r] *Come yebleſſed of my Father, inherit the kingdome prepared for you from the foundation of the world*, he alleadged the reaſon to be, becauſe *he was hungry, and they gave him meat; he was thirſty, and they gave him drink; he was a ſtranger, and they took him in; he was naked, and they clothed him; he was ſick, and they viſited him; he was in priſon, and they came unto him.* And when they anſwered him, ſaying, *Lord, when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee drink? When ſaw we thee a ſtranger, and took thee in? or naked, and clothed thee? when ſaw we thee ſick, or in priſon, and came unto thee?* He replied and ſaid unto them, *Verily, I ſay unto you, in as much as you have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.* If therefore ye will be godly and wiſe merchants, let me perſwade you to venture ſome part of your goods upon theſe *waters*; you need no ſhips, the gain is very great, and there is no hazard in this traf-

[r] Mat. 25. 34, 35, 36, 37, 38, 40.

ſick: for the Lord himſelf hath undertaken that ye ſhall not miſcarry, nor loſe by it; *For thou ſhalt finde it again after many dayes.* Indeed the Poet ſaith truely, that

[r] Ouid. [r] *Pollicitis dives quilibet eſſe poteſt:*

Men may be forward in promiſes, but ſlow in performance: but with [t] *God that cannot lie, dictum & factum,* ſaying and doing are both alike. Like as in the creation, *Dixit, & facta ſunt; He ſpake the word, and all things were created:* ſo alſo in his providence in governing the whole world, his ſaying is an abſolute doing; and all his promiſes are [u] *Yea and Amen* in Chriſt Jeſus. Truſt him therefore, take his word, beleeve his promiſe, venture ſome part of your goods in this kinde; my life for yours, you ſhall finde him both a true pay-maſter, and a bountifull rewarder. If you will not truſt him with a little parcell of your goods, how hardly would you part with your lives for his ſake, if the caſe did ſo require? We never ſaw theſe *waters* ſo plentifull as they are now amongſt us, never more watery faces. Let therefore (I beſeech you) theſe ruthfull ſpectacles, which in every place preſent themſelves as objects of your ſight, move you in the tender bowels of compaſſion, to *caſt your bread upon theſe waters* freely and liberally, that you may *finde it again after many dayes.* But if with Dives you refuſe to *caſt* your very [x] *crumbes* upon theſe *waters*; take heed leſt with him hereafter being in torments, you cry and begge for [y] *drops of water to cool your tongues,* and be denied them alſo as he was. Whoſe heart will

[t] Titus 1.2.

[u] 2.Cor.1.20

[x] Luk.16. 21,24.

[y] Luk.16.21.

will not rend aſunder within him at the terrour of that ſentence of the Apoſtle, [z] *He ſhall have judgement without mercy, that hath ſhewed no mercy.* How much more at that of our Saviour Chriſt? [*] *Depart from me ye curſed into everlaſting fire:* and why? *for I was an hungred, and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a ſtranger, and ye took me not in; naked, and ye clothed me not; ſick and in priſon, and ye viſited me not.*

The Lord therefore ſo incline our hearts to mercy, that we alſo may finde mercy in the day of the Lord Jeſus. AMEN.

[z] Jam. 2. 13.

[*] Matth. 25. 41, 42.

FINIS.

ΔΑΙΜΩΝΟ-ΠΑΝΩΛΕΘΡΙΑ:

OR

THE DEVILS DOWN-FALL;

Delivered in the Lecture at KETTERING in the County of Northampton.

Gregor. in Cantic. Cantic. cap. 5.

Sancti viri in Scriptura ſancta fraudes dæmonum proſpiciunt, & ex deſcriptione quam vident, quaſi ex umbra hoſtem cognoſcunt.

LUKE 11. 21, 22.

When a ſtrong man armed keepeth his palace, his goods are in peace: But when a ſtronger then he ſhall come upon him, and overcome him; he taketh from him all his armour wherein he truſted, and divideth his ſpoils.

Printed by the Printers to the *Univerſitie* of *Cambridge*, 1633.

Luke 10. 18.

I ſaw Satan like lightning fall down from Heaven.

THis whole Chapter conſiſteth of three diſtinct parts.

1. The hiſtory of the ſeventie diſciples elected by our Saviour; verſ. 1. unto the 25.

2. The Lawyers queſtion to the point of obtaining eternall life, with Chriſt his reſolution of it; verſ. 25. unto the 38.

3. The manner of Chriſts entertainment by the two ſiſters Martha and Mary; verſ. 38. unto the end of the chapter.

In the firſt of theſe (which onely pertaineth to my preſent purpoſe) we have theſe three points.

1. The ordination and embaſſage of the ſeventie, with the commiſſion or charge given unto them by Chriſt; verſ. 2. to the 17.

2. Their return, with a relation of their ſucceſſe; verſ. 17.

3. A moſt excellent and divine ſpeech of our Saviour Chriſt, upon that occaſion; verſ. 18. to the 25. Which ſpeech he directeth in a threefold manner.

1. To the diſciples, confirming the truth of their

their ſucceſſe in their office; verſ. 18. in the words of my text; *I ſaw Satan, &c.*

2. The next part is alſo directed unto them, inlarging their commiſſion, and (for their better encouragement) adding thereunto a promiſe of divine protection, [a] *Behold, I give you power to tread upon ſerpents, and ſcorpions, and over all the power of the enemie: and nothing ſhall hurt you.*

[a] verſ. 19.

3. He rectifieth their judgement in the point of their joy; teaching them the true ground of ſound and ſolid joy, [b] *Nevertheleſſe, in this rejoyce not, &c.*

[b] verſ. 20.

Now then the words of my text appeare to be a confirmation and illuſtration of the former relation of the ſeventie: for they told our Saviour, [c] *Lord, even the Devils are ſubdued untous through thy name.* To which Chriſt Jeſus replieth confirming, and by a ſimilitude taken from lightning, illuſtrating the truth thereof, *I beheld Satan as lightning fall from heaven.*

[c] verſ. 27.

For the more orderly and profitable handling of theſe words, obſerve three things:

1. The Matter which Chriſt confirmeth to be true, *viz. Satans falling from heaven.*

2. The Manner of it; *like lightning.*

3. The Teſtimonie whereby he confirms it, *viz.* of himſelf; *I ſaw*, or *beheld.*

1. The matter confirmed.

The matter confirmed is, *Satans falling from heaven*; wherein we have two things. 1. The perſon, *Satan.* 2. The matter teſtified of him; *his falling from heaven.*

1. The

1. The Perſon.

1. *The Perſon*

For the Perſon, I will onely ſhew (as it were in three words) *who*, or *what* he is.

It is cleare from the 17 verſe that he ſpeaketh of the devil, who is rightly ſtiled πολυώνυμος, *one full of names*, as Argos of eyes; being called a *lion*, a *dragon*, a *ſerpent*, a *fox*, a *woolf*, a *cockatrice*, *leviathan*, a *tempter*, an *accuſer*, &c. In this place he is called by an Hebrew name [d] *Satan*, which ſignifieth an *adverſary*, or *enemie*: for ſo is he from the beginning to God and his whole Church. And this name is above others here fitly given unto him, becauſe our Saviour in this place ſpeaketh of a battell fought againſt him, and a victory obtained over him to his ruine and deſtruction. So that it is in effect as if he had ſaid, *I ſaw the common, profeſſed, and ſworn enemie of God and his Church* (being vanquiſhed and overcome) *fall from heaven.*

[d] *Satan.*

2. The matter confirmed.

2. *The matter.*

This appeares to be his *falling from heaven:* which all Interpreters do not underſtand alike. A double expoſition I finde: many leaning to the one part, and many to the other. The firſt is of the ancient Fathers and Interpreters: the other of the modern Divines and Expoſitours.

1. The firſt interpretation.

1

Some ſuppoſe that Chriſt here ſpeaketh of that fall of *Satan*, otherwiſe called *Lucifer*; whereby in the beginning, preſently after the creation (as the moſt do ſuppoſe) for his pride and preſumption againſt God, he was by the Almighty, together with all the Angels which adhered to him,

caſt down from heaven; and whereby they were all transformed from glorious Angels of light, into the moſt accurſed of all creatures, Devils; and

[c] 2. Pet. 2. 4. [c] *delivered into chains of darkneſſe to be kept unto damnation.* Of which fall ſome underſtand that of

[f] Iſa. 14. 12. the Prophet; [f] *How art thou fallen from heaven, O Lucifer, ſonne of the morning?* though the propheſie in the letter be directly againſt the king of

[g] Apoc. 12. 7, 8, 9. Babel. And hereunto ſome alſo referre that [g] battell fought in heaven, between *Michael and his Angels, and the Dragon and his Angels:* wherein the Dragon and his Angels were vanquiſhed and caſt out of heaven, and the Saints rejoyced that *the accuſer of their brethren was caſt down, which accuſed them before God day and night, &c.* And of this

Verſ. 10. opinion (as I ſaid before) are many ancient, and ſome few modern writers, *viz.* Ambroſ. *l. de fuga ſeculi cap.* 7. Cyprian. *lib. de tentat. & jejun. Chriſt.* Hieron. *in Iſa.* 14. 12. Gregor. *Moral. lib.* 23. *cap.* 4. Chryſoſt. *Hom.* 10. *de pœnit.* Beda *in locum:* Aquin. *in catena aureâ*, Dionyſius Carthuſian. Hugo Cardin. Toletus Cardin. &c. I forbear to cite their words: I onely ſhew this to be their opinion, &c. And hereupon it was that Dionyſius Carthuſianus moved that nice doubt, how he ſhould be ſaid to fall from heaven; ſeeing he gathereth from theſe words,

[h] Iſa. 14. 13. [h] *Thou ſaidſt, I will aſcend into heaven,* that he was not in heaven before. And he ſatisfieth it with no leſſe curious a conceit or fiction (as I eſteem it) *viz.* that he was at the firſt creation placed in the Emperiall heaven, and from thence aſpired into the heaven of

of heavens; and therefore was caſt down, &c. diſſenting therein from other Divines, which call the Emperiall heaven [i] *Locum beatorum hominum, The place or reſidence of bleſſed men.*

[i] *Aquin. in 1. q. 66. a. 3.*

Now thoſe that thus underſtand the words, apply it to this end; *viz. That Chriſt (perceiving that there was in the joy of the ſeventy ſome mixture of vain glory, by reaſon of the extraordinary gifts and graces given unto them, to caſt out Devils, heal the ſick, &c.) propounded to them the example and ruine of the Prince of pride: that thereby he might expell all arrogancy from their mindes, and teach them true humility.* For ſo Cyprian affirmeth, [k] *Dominum eorum præſumptionem increpare, ac reprimere voluiſſe hiſce verbis; That the Lord would check & ſuppreſſe their preſumption by theſe words.* And [l] Hierom ſaith to them in the perſon of Chriſt; *Unde ille cecidit per ſuperbiam, vos aſcendatis per humilitatem; Whence he fell by pride, aſcend you thither by humility.* And being thus underſtood, there ariſeth from it an excellent admonition, to beware of that hatefull ſinne of pride, either by reaſon of ſpirituall graces, or temporall gifts and bleſſings: ſeeing that it hath ruinated and deſtroyed ſo many both men and Angels. For God [m] *caſteth down the mightie from their ſeats, and exalteth the humble and meek: Scattering the proud in the imagination of their hearts.* And our Saviour Chriſt ſaith, [n] *He that exalteth himſelf ſhall be brought low; but he that humbleth himſelf ſhall be exalted.*

[k] *Ubi ſuprà.*

[l] *Ubi ſuprà.*

[m] Luc. 1. 52. Verſ. 51.

[n] Luc. 14. 11.

2. The ſecond Interpretation.

2. Some others do not underſtand this fall of

Satan from h eaven literally, but figuratively and ſpiritually, or myſtically, of his ruine by the power and preaching of the Goſpel of Jeſus Chriſt, bleſſed for ever. And ſo alſo I finde it to be taken or applyed in a double manner; *viz.* either Generally or Particularly.

1. Generally.

1. *Generally.*

Some take it generally thus: *That Satan after he was caſt out of heaven for pride, and thruſt down into this world of darkneſſe (untill he ſhall alſo be wholly baniſhed from hence, and confined to the bottomleſſe pit of hell) got him a kingdome in this world, and as it were built him a new heaven here upon earth.* And thereupon is he ſtiled by the Apoſtle, ° κοσμοκράτωρ τῦ σκότες τῦ αἰῶνΘ τύτυ, *The ruler of the darkneſſe of this world:* and by the ſame Apoſtle elſewhere, ᵖ Θεὸς τῦ αἰῶνΘ τύτυ, *The God of this world.* For in this world he got him a ſeat with all nations, whom he ſo bewitched with idolatry, ſuperſtition, and an unbridled licentiouſneſſe of ſinning; that he ſeemed to poſſeſſe almoſt the whole world. And therefore Chriſt here calleth this power, glory, and celſitude which Satan had amongſt the Gentiles and nations (before the coming of the Sonne of God into the world) by the name of *heaven,* that is,* a Metaphoricall heaven: as if he had ſaid; *Surely before this time Satan was every where worſhipped in idols: he did every where ſet up his kingdome by monſtrous ſinnes, and horrible wickedneſſe, and every where both places and perſons were poſſeſſed by devils. But after I put on humane fleſh, the nature of man, and the Goſpel began to be preached;*

° Eph. 6.12.

ᵖ 2. Cor. 4.4.

* *Cœlum Metaphoricum.*

ed; presently Satan began to be disturbed, and detruded from his kingdome, wherein (as in a kinde of heaven) he before did reigne and rule, &c. Thus doth [q] Basil understand it in his Homilie, in which he proves that God is not the author of evils. And Cyrill affirmeth, that before the coming of Christ the devil was worshipped by almost all people and nations. *Ubique extabant delubra in illius honorem erecta* (saith he) *ubique aræ, ubique sacrificia: postquam autem Unigenitum Dei Verbum de cælo descendit, ruit ille ut fulgur: In every place temples were erected for his service, in every place altars, and every where sacrifices: but after the Onely-begotten Word of God descended from heaven, he fell down like lightning.* And to this interpretation agree Euthymius, Cajetan, Maldonate, Calvin, Beza, and other later Divines with one consent. And indeed most true it is, that the devil had so large a kingdome, or heaven upon earth before Christ, that all people worshipped him, and offered sacrifices unto him: yea, scarce was there any countrey in the whole world, where he had not men or children offered in sacrifice unto him. For so it appeareth by the very [r] heathen writers, that they offered in sacrifice to Saturn children in Candie, in Rhodomene, in Phœnice, and divers other places. The [t] Latines sacrificed the tenth or tithe of their children to Jupiter: and the Carthaginians did the like service to Hercules. And in Affrica they continued to sacrifice men, untill the time that Tiberius was Proconsul there, in whose time our Saviour Christ suffered death upon the crosse, &c. These things

[q] *Homil. Quòd Deus non sit author malorum.*

[r] *Diodor. Sic. l. 20.*

[t] *Tertul. in Apolog.*

[t] *Lib. de abſtinentia.*

[t] Porphyrius, the profeſſed enemie both of Chriſt and all the Chriſtians, doth report unto us.

What need is there that I ſhould trouble you with any other ſuch like teſtimonies? In Rome it ſelf, though the Senate had condemned ſuch ſacrifices foureſcore yeares before the birth of Chriſt Jeſus (as [u] Plinie reporteth) yet for a long time after, the people ſo doted upon their old deviliſh ſuperſtition in this kinde, that every yeare upon the ſame day that men were wont to be ſacrificed, the altars in ſtead thereof were waſhed with mans bloud. Theſe things made a noble [x] Philoſopher, which lived about S. Pauls time, ſay of theſe gods, that they required ſuch a ſervice, as neither Buſiris nor Phalaris durſt ever have demanded. This moved [y] Quintilian to ſay of them, that they could be no other then witleſſe and ſtark mad. And he that is acquainted with the hiſtory of the Old Teſtament, cannot but know that many alſo amongſt the very peculiar people of God, the Jews themſelves, were ſtrongly bewitched with theſe deviliſh ſuperſtitions. For ſo David ſaith directly; [z] *They offered their ſonnes and daughters unto devils, and to the idols of Canaan, and the land was defiled with bloud.* And the ſame thing is alſo related of them, Deut. 32. 17. and 2. Kings 17. 17. &c. And it is ſaid directly of Manaſſes king of Juda, [a] *He cauſed his ſonnes to paſſe through the fire in the valley of Ben-hinnom*, a place famous, or rather infamous in that kinde. Neither is it to any purpoſe, to pretend that the moſt of theſe ſacrifices were offered to idols, & not to devils: for the

[u] *Lib. 30. cap. 1.*

[x] *Seneca.*

[y] *Lib. de rebus ſanatis.*

[z] *Pſal. 106. 37, 38.*

[a] *2. Chr. 33. 6*

the Apoſtle S. Paul ſaith in expreſſe words, *That the*[b] *idol is nothing, but thoſe things which the Gentiles ſacrifice, they ſacrifice to devils.* So farre and with ſuch ſtrange ſuperſtitious crueltie was the devils kingdome then extended: which might the more fitly be called an *heaven*, becauſe in it he was worſhipped as a *God*. But when the Sonne of God, our Saviour Jeſus Chriſt, was come into the world, and his Goſpel preached to the world; all his miracles, and oracles, and ſacrifices, and whole kingdome ſo vaniſhed, that ſcarcely ſome few prints or footſteps thereof remain in any corner of the earth. Which made [c] Auſtine in his time to cry out unto them; *Ubi ſunt dii veſtri, ubi prophetæ, ubi oracula, aruſpices, ſacrificia? Where are now your gods become, where be your prophets, where your oracles, ſoothſayers, ſacrifices? &c.* Yea and Porphyrius, that wrote in defence of this kingdome of the devil, confeſſeth that it was overthrown by Chriſt: *Since the time* (ſaith he) *that Jeſus hath been worſhipped, we have taken no benefit by any of our gods.* Such a great and ſudden change and innovation was wrought in the whole world by the coming of Chriſt, and preaching of the Goſpel. For before, [d] *darkneſſe covered the whole earth, and groſſe darkneſſe the people*; and then it pleaſed God (as the Apoſtle ſaith) [e] *to ſuffer all the Gentiles to walk in their own waies:* and then the devil reigned in the world as in heaven. But by the coming of the Sonne of God, a new light aroſe unto the world; [f] *The day-ſpring from an high did viſit us, To give light to them that ſit in darkneſſe,*

[b] 1.Cor.10. 19, 20.

[c] *Ep. ad pag. Medin.*

[d] Iſa.60.2.

[e] Act.14.16.

[f] Luc.1.78, 79.

neſſe, and in the ſhadow of death, and to guide our feet into the way of peace, as Zacharias ſang in his *Benedictus: A light to be revealed to the Gentiles, and to be the glory of his people Iſrael*; as old Simeon ſang with our Saviour in his arms in his *Nunc dimittis.* the word of ſalvation alſo was preached to all nations of the world. And then idols fell down, oracles were ſilent, the worſhip of heatheniſh gods vaniſhed, ſuperſtitions breathed their laſt, and the unbridled licentiouſnes of ſinning which was amongſt the Gentiles, was taken away. And ſo did *Satan fall from his heaven, &c.*

1. Particularly

1. Particularly.

Some others to the ſame ſenſe do particularly apply it to the preſent ambaſſage of the seventie: as if our Saviour Chriſt ſhould have anſwered them thus; *You bring me word with joy that the devils are ſubdued unto you through my name; wherein you ſhew me no new thing: for when at the firſt I ſent you forth to preach, I knew before that the power and kingdome of Satan would be ruined by the power of the Goſpel: and when and where you preached it, I ſaw him fall from heaven, and all his ſtrength and force to vaniſh.* And ſo in this ſenſe the Lord Jeſus would bring his diſciples (ſticking with amazement in the admiration of that miracle, that the devils were ſubdued unto them through his name) to the conſideration of the true cauſe thereof, *viz.* the power and efficacy of the miniſtery of the Goſpel, whereby it is that the devil is caſt out of his whole kingdome or heaven upon earth. And ſo Calvin ſaith, that Chriſt commendeth the efficacie of his Goſpel,

Verſ. 17.

a Harmon in locum.

ſpel, when he ſaith that by it Satan is caſt down in a moment; intimating that he commanded the Goſpel to be preached by them to that very end, *Vt regnum Satanæ everteret; That he might overthrow Satans kingdome thereby.* And this ſenſe doth (as I conceive) very fitly agree to the place, and may beſt be received.

But whether you take it *Generally*, or *Particularly*, it tends (for the main) to the ſame end; *viz.* To ſhew that the prime means whereby the kingdome of Satan is ruined, and he caſt down from his heaven on earth, is by the power and efficacy of the Goſpel preached. *Collocatur Satan in aere cum ſuis Angelis:* (ſaith [h] Beza) *Indè verò dicitur detrudi, & quidem cum impetu, quando voce Evangelii ejus poteſtas aboletur. Evangelium enim potentius eſt, quàm ut poſsit coram eo conſiſtere. Satan is placed in the* [i] *aire together with his Angels; But he is ſaid to be detruded from thence, and that with violence, when by the voice of the Goſpel his power is aboliſhed. For the Goſpel is of more mightie power, then that he ſhould be able to ſtand before it.* For as it is [k] *the power of God unto ſalvation to every one that beleeveth*; ſo is it alſo the power of God to the deſtruction of Satan and all that fight under his banner againſt it. And therefore is it compared to [l] *a two edged ſword*, and ſaid to be mighty in operation. And [m] S. John imputeth the victory over the wicked, or evil one, that is, the devil, to it. And therefore doth S. Paul ſay; [n] *The weapons of our warfare are not carnall, but mighty through God to the pulling down of ſtrong holds.* And elſewhere, [o] *We*

[h] *In annotat. major.*

[i] Ephes. 6. 12

[k] Rom. 1. 16.

[l] Heb. 4. 12.

[m] 1. Joh. 2. 14

[n] 2. Cor. 10. 4

[o] Eph. 6. 12.

wreſtle not againſt fleſh and bloud, but againſt principalities, againſt powers, againſt the rulers of the darknes of this world, againſt ſpirituall wickedneſſe, or (as the new Tranſlatours in their marginall note) *againſt wicked ſpirits in high places*. So that this is the chief weapon which we muſt uſe againſt Satan in all the courſe of our Chriſtian warfare, and ſpirituall encounters with him. And herein our Saviour Chriſt himſelf is our Preſident: for in that great combat which he had with him in the wilderneſſe, in all thoſe three moſt furious aſſaults, he ſtill repelled him by this onely weapon, [p] *the ſword of the Spirit, which is the word of God*. Againſt Satans firſt aſſault wherein he (knowing Chriſt to have faſted fourty dayes and fourty nights) ſaid, [q] *If thou be the Sonne of God, command that theſe ſtones be made bread*; he oppoſed that which is written in the book of Deuteronomie; [r] *Man liveth not by bread onely, but by every word that proceedeth out of the mouth of God*. And when in the ſecond place the devil cunningly alledged Scripture to move him to [s] *caſt himſelf down* from a pinacle of the Temple; [t] *For God hath given his Angels charge over thee, and with their hands they ſhall lift thee up, leſt at any time thou ſhouldeſt daſh thy foot againſt a ſtone*: he anſwered him with another *Scriptum eſt*; [u] *It is written again, Thou ſhalt not tempt the Lord thy God*. And laſt of all, when he allured him with that powerfull bait, wherewith he had inſnared many thouſands to their deſtruction; [x] *ſhewing him all the kingdomes of the earth, and the glory of them, and ſaying, All theſe will I give thee, if thou wilt fall down*

[p] Eph. 6. 17.
[q] Matth. 4. 3.
[r] Deut. 8. 3.
[s] Matth. 4 6.
[t] Pſal. 91. 11, 12.
[u] Deut. 6. 16.
[x] Matt. 4. 8, 9

down and worſhip me: he uſed no other weapon but the ſame word of God, *Avoid Satan; for it is written,* [y] *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* And therefore though Saint Paul in pointing out our ſpirituall armour faith, [z] *Above all take the ſhield of faith, wherewith we may quench all the fiery darts of the wicked one;* yet theſe two may and muſt ſtand together; for this faith is of the Goſpel, and comes by the Goſpel. The Apoſtle tells us, that [a] *Faith is by hearing, and hearing by the word of God.* Auſtine could ſay of the wonderfull prevailing power of the Goſpel, *The words of fiſhermen are read* (for ſuch were the Apoſtles) *but the necks of Oratours* (or Kings) *are ſubdued.* We may ſay more; The very devils are caſt down from heaven, and their kingdome deſtroyed. Thus much of the firſt point, the matter confirmed by our Saviour Chriſt.

[y] Deut. 6. 13.

[z] Eph. 6. 16.

[a] Rom. 10. 17. *De verb. Dom. Serm. 5.*

2. The manner of it.

2. *The manner.*

Our Saviour Chriſt hath deſcribed the manner of Satans falling from this his heaven, by a ſimilitude taken from lightning; Ὡς ἀστραπὴν, *as lightning,* or, *like lightning.* This alſo by Interpreters is referred in a double manner. By ſome, to the perſon of Satan: By others, to his kingdome on earth.

1. Some take it with Chryſoſtome, *de naturæ Angelicæ ſplendore & acumine; of the excellencie and glorious ſplendour of the Angelical nature:* and then they referre it to the firſt fall thus; *Like as lightning at the firſt hath a great ſplendour, but laſteth but a ſmall time, being ſoon extinct again, and with the*

1. *Of his perſon.*

fall or flaſh is ſuddenly turned into darkneſſe: ſo alſo Satan was at the firſt created by God in a ſuperlative degree of light and glory, wherein notwithſtanding he abode but a ſmall time; and it being extinct, he fell from heaven, and was caſt into utter darkneſſe. To this interpretation agree Ambroſe, Origen, Hierome, Theophilact, Titus Boſtrenus; and in generall, ſo many as do underſtand it of the firſt fall of Satan from heaven.

2. *Of his fall.*

2. But others in my judgement farre more properly and truely, referre it to the fall of Satans kingdome on earth; *viz.* to expreſſe the manner of it. Hugo Cardinalis ſaith, *Sicut fulgur*, id eſt, *velociter, terribiliter, irrevocabiliter*; *Like lightning*, that is, *ſpeedily, terribly, and irrevocably.* 1. The flaſh of lightning is violent, ſudden, quick and ſpeedie; ſo was the fall of Satan, and the ruine of his kingdome. 2. The flaſh of lightning is terrible and dreadfull: ſo was the falling of Satan from heaven. 3. The flaſh of lightning is irrevocable, being once extinct it can never be recalled again: ſo was the fall of Satan, and the deſtruction of his kingdome. And to this agree divers others.

1. *Speedily.*

2. *Terribly.*

3. *Irrevocably.*

[b] Calvin ſpeaketh well to this point, affirming *Satanam ad Evangelii tonitru inſtar fulguris cadere: That Satan at the thunder of the Goſpel fell down like lightning.* As the crack of thunder doth violently and terribly caſt down or daſh the lightning againſt the ground; ſo the voice of God like thunder in the Goſpel preached, doth with no leſſe terrour and force daſh or beat down Satan and his kingdome. And ſuch was the manner of his fall, and the ruine of

[b] *Ubi ſupra.*

of his heaven upon earth in the Primitive Church, as I ſhewed before. And ſo is the voice of God in the Goſpel preached ſtill like thunder, to beat down and demoliſh Satan and his whole kingdome. For ſo ſaith [c] Origen; *As the walls of Jericho could not be overthrown but by the trumpets of the prieſts* (which then prevailed more then all the weapons of the Iſraelites) *ſo the fortreſſes of Satan, iniquitie and ſinne cannot be laid along, but by the voice of the prieſt, the teaching of the Miniſter of the Goſpel of Jeſus Chriſt.* And thus much of the ſecond point, the manner of Satans falling from heaven, *like lightning.*

[c] *In Joſh. Hom.* 7.

3. The confirming teſtimonie.

I ſaw, or (as the new tranſlatours) *I beheld.* We have for the truth of this a teſtimony which is *omni exceptione majus; above or without all exception, viz.* the witneſſe not of any mortall man whoſe breath is in his noſtrils, whoſe heart might be deceitfull, or whoſe lips and tongue (not being unfeigned) might diſſemble, or ſpeak guile; but of him that is very God, and therefore it is [d] *impoſsible that he ſhould lie*; the Sonne of God our Lord and Saviour Jeſus Chriſt, which to us Chriſtians ſhould be of more force then αὐτὸς ἔφη, *ipſe dixit, the maſter hath ſaid it*, in the ſchool of the Philoſopher. And whereas the ſaying is, *Plus valet unus oculatus teſtis, quàm mille auriti; One eye-witneſſe is of more credit, then a thouſand which go by heare-ſay:* he ſpeaketh not by report, but as an eye-witneſſe; *I ſaw*, or *I beheld.* The ſeventie had ſeen a little of the effect of their preaching; but Chriſt tells them

[d] Heb. 6. 18.

that he ſaw and knew much more. So [c] Theophilact, *Licèt hoc homines non viderint, ego tamen inviſibilium ſpectator vidi; Though men ſaw it not, yet I which behold inviſible things, did clearely diſcern it.* And [f] Piſcator ſpeaking in the perſon of Chriſt to the ſeventie; *I doubt not but you relate the truth unto me, for though I was abſent in body, yet by the power of my Deity repreſenting things abſent to my minde, I beheld and ſaw the Prince of devils* è ſublimi deturbari, *thrown violently down from above.* I need ſay no more herein: for no ſober Chriſtian will once call into queſtion, that which he heareth confirmed from the mouth of the Sonne of God, and Saviour of the world. And thus much alſo of the third point, the witneſſe or confirming teſtimony, *I ſaw*, or *beheld.*

[c] *In locum.*

[f] *In ſcholiis in locum.*

The uſe or application.

• This point may be diverſly applyed in the uſe of it: wherein I will endeavour to uſe ſuch brevitie as I formerly did in the interpretation.

Uſe 1. 1. It preſcribes to our ſpeciall comfort, the onely remedie and ſure refuge againſt all Satans temptations, wherewith he doth at any time aſſault us, ſeeking thereby to vanquiſh us and to rob us of our ſouls and ſalvation; *viz.* [g] *This ſword of the Spirit, which is the word of God*, whereby (as ye have heard from Chriſt his own mouth) Satan and his whole kingdome may be utterly ruined and deſtroyed. Great Princes uſe in time of peace to have their armories furniſhed with all manner of munition, artillerie, and whatſoever elſe is requiſite againſt the day of battell, when any forein ene-

[g] Eph 6.17.

enemie ſhall aſſail them. But in this ſpirituall warfare the comfort is, that the pooreſt Chriſtian may eaſily have as rich an armorie, and be as fully furniſhed to ſtand againſt the aſſaults of the devil, and [h] *reſiſt in the evil day*, as the greateſt Potentate of the world. For this *ſword of the Spirit, the word of God*, is rightly ſtiled a πανοπλία, becauſe it doth furniſh us with all manner of weapons, defenſive and offenſive; againſt which [i] *the gates of hell can never prevail.* Yea, againſt which the devil, the world, and the fleſh, with all their favourites drawn into one main battalion, are too weak to make reſiſtance. *There is no maladie* (ſaith [k] Chryſoſtome) *either of body or ſoul, but may receive a medicine out of Gods word. It is* (ſaith [l] Baſil) *a common mart of ſoul-medicines; out of which* ἔξεστι ἀνθρώπῳ τὸ ἴαμα τῷ οἰκείῳ πάθει ἕκαστος ἐκλεγώμεθα· *every one of us may chooſe a medicine proper and fit for his own maladie.* Yea, by this onely weapon the leaſt [m] David may be enabled to march againſt the greateſt Goliah, even [n] *the great red dragon* of hell, and victoriouſly to overcome him. Our Saviour Chriſt hath been our [o] Preſident herein as you have heard; it is our parts (being ſouldiers under his banner) to tread in his ſteps, and follow the example of him our Generall, the victorious Lion of the tribe of Juda.

h Eph. 6. 11, 13.

i Matt. 16. 18

k *In Gen. Hom.* 22.

l *In Pſal.* 1.

m 1. Sam. 17. 50.

n Apoc. 12. 3

o Matt. 4. 1, 2

2. We may here obſerve how fearfull a judgement it is, to be without this *ſword of the Spirit, the word of God. Where no viſion is* (ſaith [p] Solomon) *the people periſh.* Where there is not a watchman to ſtand upon the watch-tower, and give warning, the

Vſe 2.

p Prov. 29. 18.

the ſudden approach of the enemie may endanger a totall ruine. [q] *There is no miſerie to be compared with this; to be blinde, and to have no guide, and yet walk where treading awry is tumbling into hell.* When God would threaten the extreameſt of evils, he menaced his people with this, *viz.* that he would bring a [r] *famine, not of bread; nor a thirſt for water: but of hearing the word of God, ſo that they ſhould wander from ſea to ſea, from the North to the Eaſt to ſeek it, and not finde it.* [ſ] *Where no ſhepherd is, the ſheep muſt needs be ſcattered.* Take away the Captains and the Generals, and the rude body of the Army, conſiſting of common ſouldiers, will ſoon be diſordered and periſh. And what is it to be without this weapon, but to ſleep unarmed in the midſt of all our ſpirituall enemies encamped round about us? and ſo to lie open to Satan, to be wounded and deſtroyed by him at his pleaſure? Look upon thoſe places where it is wanting, and ſee if experience doth not ſhew that there Satan doth rage moſt of all, and iniquitie moſt abound. Let then ſuch as grone under the defect, bewail their miſery, and (according to our Saviours advice) [t] *pray* earneſtly *to the Lord of the harveſt to ſend forth labourers into his harveſt.*

[q] *Abbot. in Jon. Ser. 1.*

[r] Amos 8. 11, 12.

[ſ] Zech. 13. 7.

[t] Luk. 10. 2.

3. It ſerves for the terrour of the careleſſe, or tongue-tied *non-prædicants* (for are there not ſuch amongſt us? I would there were not) I can call them no leſſe then traitors againſt the Lord Jeſus, which (being ſent out armed with this weapon to be Generals and Captains over the armies of the Lord of hoſts) let it ruſt in the ſcabbard, and ſo betray

betray the cauſe of Jeſus Chriſt, and ſuffer, for their parts, his ſouldiers and kingdome to be endangered by Satan at his pleaſure. Theſe can expect no other guerdon from their Maſter, but the wofull reward of traitors. I am ſure S. Paul ſaith, [u] *Wo to me if I preach not the Goſpel:* and ſuch as [x] watch no better over mens ſouls, how ſhall they give up their accounts with joy? Eſpecially what murderers of ſouls are they in the Church of Rome, which wholly deprive the people of the ſword of the Spirit, the word of God, ſuffering none of them to heare it or read it, without ſpeciall licenſe obtained in that caſe?

[u] 1.Cor.9.16
[x] Heb.13.17

4. It diſcovers unto us, what an ineſtimable benefit thoſe places do enjoy, where God doth graciouſly beſtow this benefit, together with a faithfull and underſtanding Miniſter, like a ſpirituall Captain to lead the way, and teach the right uſe of it. David ſaid confidently, [y] *I will not be afraid of ten thouſands of people, that ſhould beſet me round about:* and why? [z] *For the Lord ſuſtained me.* So though legions of devils, the whole power of hell encamp about us; yet may we be as confident as he, if we have this ſpirituall ſword to defend our ſouls. Then let ſuch as enjoy this high favour, whereby they eſcape the Harpy-like paws of the [a] *roaring lyon*, ſeeking to devoure them, make their hearts perpetuall inſtruments of praiſe, and glory, and thankſgiving unto the God of their ſalvation.

Uſe 4.

[y] Pſal.3.6.
[z] Verſ.5.
[a] 1.Pet.5.8.

5. Let all this teach us to eſteem it as a jewell of price, love it, embrace it, treaſure it up againſt the evil day: and above all things beware of the

Uſe 5.

contempt of it, the usuall forerunner of destruction; as appeares in the Jews once Gods Israel, now vagabonds over the face of the earth: the seven Churches of Asia, once famous for the Gospel, now [b] *cages of impure birds*: [c] Chorazin, Bethsaida, Capernaum. Let their example be our warning, lest by our contempt we become in effect murderers.

[b] Apoc. 18. 2.
[c] Matth. 11. 21, 23.

And now my prayer is, that God will by this weapon give us a full victory over sinne and Satan, and fulfill the promise of our Saviour unto us, [d] *To him that overcometh, I will grant to sit with me in my throne*: which He grant for his mercies sake.

[d] Apoc. 3. 21.

AMEN.

FINIS.

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ENGLANDS WARNING BY ISRAEL AND JUDAH.

Delivered in a Sermon at *Pauls-Croſſe* in *London*, the 29 day of November, *Ann. Dom.* 1617.

Ambroſ. *ſuper Pſal.* 118.

Deus intervallo locorum non relinquitur, ſed pravitate morum geſtorum unuſquiſque ſuis ſtudiis, aut ſe Deo jungit, aut ſeparat.

Isa. 1. 19, 20.

If ye be willing and obedient, ye ſhall eat of the good of the land. But if ye refuſe and rebell, ye ſhall be devoured with the ſword: for the mouth of the Lord hath ſpoken it.

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HOSEA 5. 15.

I will go and return unto my place, untill they acknowledge their fault, and ſeek my face.

THe Apoſtles rule preſcribeth a Miniſter of the Goſpel of JESUS CHRIST, to ſtudie to deliver not onely τὰ καλὰ, *good things*; but alſo τὰ καιρὰ, *matters ſeaſonable*. Taking which for my ground, I thought I could not make choice of a more ſeaſonable ſubject, then the forſaking of ſinne, and preventing of the further and future judgements of God upon us, and our poſteritie: and that for two reaſons.

1. Becauſe the generall end and ſcope of all our preaching, and all your hearing the word preached, is thereby to raze and beat down the kingdome of ſinne and Satan; and to erect, build up, and eſtabliſh the kingdome of Chriſt Jeſus. The Prieſts of the Lord of Hoſts muſt ſound the ſilver trumpets of the word of God very loud, and that [a] *ſeven times*, that is, oftentimes, that the walls of Jericho may fall down flat before them. For ſo is the Lords expreſſe charge unto the Prophet, [b] *Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſions, and the houſe of Jacob their ſinnes.*

1

[a] Joſh. 6. 19.

[b] Iſ. 58. 1.

2. Be-

2. 2. Becauſe I am to ſpeak in theſe laſt dayes of ſinne and apoſtaſie, wherein our iniquities do ſend up a louder cry then the bloud of [c]Abel, into the eares of the Lord of Hoſts for vengeance againſt us. And therefore this is no time to [d] *ſow pillows* under mens elbowes. The ſweet ſongs of Sion ſerve now but to lull men more ſoundly aſleep in ſinne: the terrible thunder-claps of Mount Sinai are more fit to rouze them up, and make them ſtartle and awake from the dead ſleep of carnall ſecuritie. And therefore to that end and purpoſe have I made choice of theſe words, which in the ſhallow reach of my judgement are pregnant and powerfull to that purpoſe. *I will go and return unto my place, untill they acknowledge their fault, and ſeek my face.*

[c] Gen. 4. 10.

[d] Ezek. 13. 18

In handling of theſe words (remembring to avoid that imputation or complaint of Bernard, that *Multi ſtudent magis alta, quàm apta proferre; Many ſtudy to produce ſuch things as may rather expreſſe deepneſſe, then tend to edification;* and knowing that a mournfull habit, ſuiteth beſt for an heavy and tragicall diſcourſe) I will ſtrive rather to touch the conſcience to the quick by the piercing power of the word of God, then to pleaſe itching eares with curious deepneſſe, or with a compt ſtile, and filed phraſe of ſpeech. For I had rather wring the teares of unfeigned repentance from the eyes, and the ſighs and groans of true contrition from the heart of one poore penitent ſinner, then by ſweet and delicate words to move the affectation of all that heare me.

But

But the matter which I have ſingled out being ſo copious, and the limits of time being preſcribed; I may not be ſo unthrifty as to ſpend any more thereof in ſuch like preambles, leſt in the concluſion I preſſe too farre upon your patience. And therefore omitting to ſpeak of the authour, the time, and the generall Analyſis or reſolution of this whole Propheſie, I come now abruptly to open the words themſelves.

I will go and return unto my place, till they acknowledge their fault, and ſeek my face.

A Commination, and the circumſtances of it.

The ſumme of theſe words is a Commination, or a Denuntiation of an intended judgement. For the more abſolute unfolding and applying whereof unto our ſelves, I deſire you to conſider with me foure circumſtances.

1. Of the Author who threatneth.
2. Of the Perſons who are threatned.
3. Of the Reaſon or moving cauſe why they are thus threatned.
4. Of the Manner how they are threatned: *I will go and return unto my place, till they acknowledge their fault, and ſeek my face.*

Of the firſt I ſhall ſpeak ſomewhat ſparingly, and in few words, not onely becauſe they are not inſerted in the very body of my text, though they be very requiſite to the interpretation of it; but alſo becauſe I do eſpecially aim at the fourth and laſt, which is the text it ſelf; *I will go and return, &c.*

The Author of the Commination.

Though the words were ſpoken by the mouth of the Prophet Hoſea, yet was he but the inſtru-

ſtrument; and the Authour indeed of the Commination, is the great God of heaven and earth, *Jehovah-tzebaoth*, the Lord of hoſtes, whoſe armies royall conſiſt of all the creatures in heaven and earth; which all are ready in their order to execute his will and pleaſure; who hath Angels, Cherubims and Seraphims, water, fire, ſtarres, and ſtones to fight in their order from heaven againſt his enemies: *El-Shaddai*, God Almighty, whoſe power no creature, no nor all the creatures in the world are able to reſiſt, who made
[a] Pſal.148.5. all things by his [a] word, and by the ſame word is able to deſtroy all things, or bring them into the firſt Chaos of nothing, whereof they were
[b] Iſa.40.12. created; [b] *Who meaſureth the waters in his fiſt, and counteth the heaven with a ſpanne, comprehendeth the duſt of the earth in a meaſure, and weigheth the mountains in ſcales, and the hills in a balance:* who hath not onely a ſtore-houſe of mercy, but alſo
[i] Job.38. 22, 23. [k] Pſal.2. [i] *treaſures* of wrath, and [k] *his rod*, or mace *of iron*, to bruiſe the ungodly, *and break them in pieces like a potters veſſel:* whoſe voice renteth the cedars of Lebanon, at whoſe anger the earth trembleth and
[l] Pſal.18.7. quaketh, and [l] *the foundations of the mountains move and ſhake*; whoſe throne is heaven, and whoſe
[m] Heb.10.30 footſtool is the earth: who hath ſaid, [m] *Vengeance is mine, I will repay:* who, if he but breath upon us, all our daies are gone, and we return to duſt. And therefore this is no idle matter, lightly to be regarded, but with fear and trembling to be received and reſpected by us. For he hath ſpoken it by
[n] Pſal.34.16. his Prophet, and will perform it, that his [n] *face*

ſhall

ſhall be againſt them that do evil, to cut off their remembrance from the earth; yea and that °*upon the wicked he will rain ſnares, fire, and brimſtone, and an horrible tempeſt; this ſhall be the portion of their cup.* And therefore who will not fear when God threatneth? who will not ſtartle when he ſhall enter into judgement, armed with vengeance and threatning, to make P *his arrows drunk with blood?* For his q *breath is as a river of brimſtone*, and his wrath as the fire of hell: and if once our ſinnes cauſe it to burn in jealouſie, all the water in the ſea is too little to quench it, and whatſoever elſe can be named in the whole world: except onely the ſtreams of the immaculate bloud of his r *Onely beloved Sonne, in whom onely he is well pleaſed.* Let this circumſtance therefore of the Authour prepare our hearts with awfull reverence and due attention, to receive that which out of theſe words, as out of his mouth, ſhall be delivered unto us.

° Pſal. 11. 6.

P Deut. 32. 42 q Iſa. 30. 33.

r Matth. 3. 17

2. For the circumſtance of the *Perſons* threatned, I ſhall not need long to inſiſt upon it: for if you do but caſt your eyes back a little to the firſt verſe of this chapter, there you ſhall finde the Lords citation; wherein he doth expreſly mention whom he calleth to this intended judgement. For it is a generall ſummon, not of one particular perſon, family, or tribe; but of the whole kingdomes of Iſrael and Judah, and all eſtates and degrees therein. For he citeth

2. *The perſons threatned.*

1. The Clergie (as we call them) *Heare ye this, O ye Prieſts.* 1. *Clergie.*

2. The Commons: *And hearken, O ye houſe of Iſrael.* 2. *Common.*

3. *Nobles.*

[r] *Zanch. in locum.*

3. The Nobles: *And give ye eare, O house of the king.* And who knoweth not that [r] the body of a commonwealth consisteth of these three estates? So that he summoneth the whole kingdome, and telleth them in the next words, that judgement is towards them, that is, that he hath a controversie with them. There was a generall apostasie or defection in all estates and degrees; they were all corrupt and did abominably before the Lord: and therefore now he sitteth down upon his royall throne of judgement, calls them all unto the barre, arraigneth them for their sinnes, and denounceth the sentence against them. And no marvell; for if it be many times seen that a multitude are punished for one private mans offence, as the [t] Josh.7. children of Israel were for the sinne of Achan: what could be expected in this case, but a swift and sharp sentence? For it seemeth they were come to that passe, that God might have said of them as he did once of Jerusalem; [u] Jer.5.1. *Runne ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can finde a man, or if there be any that executeth judgement, that seeketh the truth, and I will pardon it.*

3

The reason of the Commination.

3. We are next to enquire what it might be which moved the Lord so peremptorily to enter into judgement with the whole kingdome, and all estates therein; what nefarious offence had they perpetrated, which might so farre provoke him, that is [x] 2.Cor.1.3. *the Father of mercie, and the God of all consolation.*

Surely it was for their horrible and abominable sinnes,

ſinnes, which were now grown ſo great, come to ſuch an height, and ſent up ſuch a loud cry into the eares of the Lord of hoſts, that though he be indeed (according to his own deſcription of himſelf) [y] *Mercifull and gracious, long-ſuffering, and abundant in goodneſſe and truth; keeping mercy for thouſands, forgiving iniquitie, and tranſgreſſion, and ſinne:* yet now his patience abuſed too much, is turned into furie; and therefore he will bear no longer with them, but denounceth ſentence againſt them.

[y] Exod. 34. 6, 7.

If you deſire more particularly to know the provocations wherewith they had provoked the Holy one of Iſrael; the Lord by the Prophet here in this Chapter (as it were in a large inditement) chargeth them with many, and thoſe no ſmall offences.

The ſinnes of Iſrael, which were

1. That they were not onely evil themſelves, but alſo that they did entrap and ſeduce others; [z] *Ye have been a ſnare in Miſpeh, and a net ſpread upon Tabor.*

1. *Seducers.*

[z] Verſ. 1, 2.

2. He chargeth them with the ſinne of murder, a great crying ſinne; [a] *And the revolters are profound to make ſlaughter.* Of which kinde of malefactors David ſaith, [b] *The bloudy and deceitfull men ſhall not live out half their dayes.*

2. *Murderers.*

[a] Verſ. 2.

[b] Pſal. 55. 23.

3. He imputeth whoredome unto them; [c] *O Ephraim, thou committeſt whoredome, and Iſrael is defiled.* And after again, [d] *The ſpirit of whoredome is in the midſt of them;* which if we underſtand of bodily whoredome, it is a fearfull ſinne, and moſt odious in the ſight of God: but if we take it for ſpirituall whoredome, then it is farre worſe; *Cri-*

3. *Whoremongers.*

[c] Verſ. 3.

[d] Verſ. 4.

men læſæ Majeſtatis; High treaſon againſt the God of heaven: viz. by robbing him of his glory, and as it were thruſting him out of his throne, or at the leaſt placing another with him in his throne. And take it how you will, I am ſure S. John ſaith, that both [e] *whoremongers and idolaters ſhall be ſhut out of the new Jeruſalem*; yea, *and ſhall have their part in the lake which burneth with fire and brimſtone, which is the ſecond death.*

[e] Apoc. 22. 15 cap. 20. 10, 14

4. Ignorant of God.

4. They were ſottiſhly ignorant, and affectedly wilfully forgetfull of that God, which had brought their fathers out of Egypt, given them the land of Canaan, and done ſo many and ſo great things for them; [f] *They have not known the Lord.* So that their fathers ſinned expreſly againſt the [g] law, in not teaching their children; and ſo brought themſelves and their children in danger of periſhing for want of knowledge.

[f] Verſ. 4.

[g] Deut. 6. 7.

5. Proud.

5. They were alſo deep in the hatefull ſinne of Pride: as verſ. 5. [h] *The pride of Iſrael doth teſtifie to his face.* A ſinne which turned Angels into Devils, [i] Nebuchadnezzar into a beaſt, and in all ages hath been hatefull in the ſight of God and man.

[h] Verſ. 5.

[i] Dan. 30. 33.

6. Fraudulent. Verſ. 10.

6. They were overtaken with the ſinne of deceit, fraud, or cooſenage: as ver. 10. *The princes of Judah are like them that remove their bounds.* A ſinne which now although it be grown ſo common, (I mean deceit and cooſenage) that few men think it a ſinne, many account it a good trade to live by, and not a few conceive that there is no living here of any trade without it; yet doth

doth the Lord ſo farre abhorre it, that he threatneth here to [k] *poure out his wrath like water upon them*, for this very ſinne.

[k] Verſe 10.

7. They yet provoked the Lord with another moſt grievous ſinne: *viz.* in their neceſſity they ſought for help elſewhere, and not of God: as ver. 13. *When Ephraim ſaw his ſickneſſe, and Judah ſaw his wound, then went Ephraim to the Aſſyrian, and ſent to King Jareb.* A ſinne which is ſeldome mentioned without a wo or curſe annexed unto it; [l] *Wo to the rebellious children, ſaith the Lord, that take counſel but not of me, which go down into Egypt to ſtrengthen themſelves with the ſtrength of Pharaoh, and truſt in the ſhadow of Egypt*: and, [m] *Curſed be the man that truſteth in man, and maketh fleſh his arm.*

7. *Seekers of help, but not of God.*

[l] Iſa. 30. 1, 2.

[m] Jer. 17. 5.

Lo then, theſe were the abominations wherewith they had ſo highly provoked the Lord. And no marvell (when he found ſuch a ſevenfold cord of iniquity) if he proceeded in judgement, and denounced the ſentence againſt them. For the ſinnes of Sodom, which periſhed fearfully by [n] *fire and brimſtone out of heaven*, are reckoned by [o] Ezekiel to be theſe five; 1. *Pride.* 2. *Fulneſſe of bread.* 3. *Abundance of idleneſſe.* 4. *Not ſtrengthening the hand of the poore and needie.* 5. *Abomination, or ſtrange luſt.* But here Sodom is out-ſtripped two degrees: for here is a ſevenfold knot of ſinnes no waies inferiour to the moſt of the ſinnes of Sodom. And ſo much therefore the Lord in that place told them to their faces; [p] *Thou haſt not walked after their wayes* (ſpeaking before of Samaria and Sodom)

[n] Gen. 19. 24, 25.

[o] Ezek. 16. 49, 50.

[p] Verſ. 47, 48

nor

nor done after their abominations; but as if that were a very little thing, thou waſt corrupted more then they in all thy wayes. As I live, ſaith the Lord God, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done and thy daughters. To which that of the Prophet Jeremiah agreeth, q *The iniquitie of the daughter of my people is become greater then the ſinnes of Sodom, that was deſtroyed in a moment, and no hands laid on her.* And therefore if Sodom periſhed by a ſulphurous ſtorm of fire and brimſtone, what might Iſrael now in due proportion expect at the hands of the Lord, having outſtripped them in ſinne?

q Lam. 4. 6.

Thus have I now (according to my promiſe) briefly paſſed over the three firſt circumſtances: 1. Of the Perſon threatning. 2. The Perſons threatned. 3. The cauſes or reaſons of the Commination. Now I proceed to the fourth and laſt circumſtance, the Commination it ſelf in the very words of my text.

4. *The Commination it ſelf.*

4. Let us then take a view of the judgement or ſentence it ſelf denounced againſt them: *I will go and return unto my place, till they acknowledge their fault, and ſeek my face.* For the better underſtanding, and more orderly unfolding whereof, I beſeech you to conſider with me in this Comminatory ſentence three circumſtances.

1. *The manner.*

1. The manner of the Lords proceeding in his judgement or ſentence againſt them, *pedetentim, by degrees.*

2. *The matter*

2. The matter of the commination, *I will go and return unto my place.*

3. The

3. The meaſure, proportion, or extent of it; *Till they acknowledge their fault, and ſeek my face.*

1. The manner.

1. The manner of Gods proceeding in judgement with them, is to be collected by comparing the words of my text with the former part of this chapter: which whoſo adviſedly conſidereth, he ſhall finde that Almighty God in this place (as his manner is) in the midſt of judgement remembreth mercy; and in puniſhing ſheweth a more evident point of clemencie, then of ſeveritie. For though he had to do with [q] *a ſinfull nation, a people laden with iniquitie*, whoſe ſinnes deſerved that Tophet, like Nebuchadnezzars fornace, [r] *ſhould be made at once ſeven times more inflamed for them, then it was wont to be*; yet he doth not ſuddenly (as David ſaith) [ſ] *ſuffer his whole diſpleaſure to ariſe*, nor at once conſume them in his fiery wrath. But as a father full of compaſſion and pitie, he beginneth with a milde and gentle check, and ſo proceedeth *lentè & pedetentim, ſlowly and by degrees*, untill he cometh to the very height of his judgements in this life; that ſo he might leave *nihil intentatum, nothing unaſſaid*, if ſo be they would by any means be reclaimed. Lend me your attention whileſt I once again go back to the beginning of this chapter, and point out the manner of it unto you: for it is remarkable and worthy of your conſideration.

1. He beginneth with a milde reproof, verſ. 2. *I have been a rebuker of them all.* But it appeareth by the third, fourth, and the beginning of the fift

3. *The meaſure*

1. *The manner.*

[q] Iſaiah 1.4.

[r] Dan. 3.19.

[ſ] Pſal. 78.38.

verſe, that a milde rebuke was too gentle, and prevailed not with them: and therefore

2. He groweth a little ſharper, verſ. 5. *Iſrael and Ephraim ſhall fall in their iniquitie: Judah alſo ſhall fall with them.* But that moved them not, and therefore he proceeded further.

3. He threatneth deſolation, verſ. 9. *Ephraim ſhall be deſolate in the day of rebuke.* A very ſufficient commination to move them, if they had either the fear of God, or any love of themſelves. But this alſo proved too light for ſuch obſtinate and rebellious ſpirits; and therefore he proceedeth yet to a further degree of ſeverity in the next place.

4. For verſ. 10. he ſaith, *I will therefore poure out my wrath upon them like water; Sicut unda undam,* as if calamities ſhould, like the waves of the ſea, follow one in the neck of another: or as if he ſhould threaten to rain down whole ſhowers of his wrath upon them, as thick as the drops of rain which fall from the clouds. But yet their ſtiffe necks and ſtubborn hearts would not yeeld and relent for this, and therefore he is forced to proceed.

5. And in the fift place, verſ. 12. he ſaith, *I will be unto Ephraim as a moth, and to the houſe of Judah as a rottenneſſe*; or (as our new Tranſlatours) *a worm.* That is, I will deſtroy them by ſecret inſenſible judgements; ſo that as a cloth or garment that ſeemeth at the firſt view to be very ſound and good, yet is found to be ſo eaten and conſumed with moths, that it is utterly unfit for any uſe: Or as a tree or piece of timber at the firſt ſight appeareth

peareth ſound, full of heart, and fit for uſe; but being better tried, is found ſo eaten and conſumed with the worm, and rottenneſſe within, that it is fit for nothing but for the fire. So when they promiſed unto themſelves moſt ſafetie, and their ſtate ſeemed moſt ſecure, then ſecret plots and conſpiracies, with ſudden and unexpected judgements from the Lord ſhould break forth, and conſume them, and bring them to nothing. A moſt fearfull kinde of judgement, but by them not much regarded; and therefore

6. He ſeemeth to ſpeak in fury, verſ. 14. ſaying, *I will be unto Ephraim as a lion, and as a young lion to the houſe of Judah; I, even I will teare, and go away; I will take away and none ſhall reſcue him.* The lion is an embleme of crueltie among other things; and the rage of the devil of hell againſt mankinde is expreſſed by [t] *a roaring lion ſeeking whom he may devoure.* And therefore this phraſe of ſpeech muſt needs imply ſome kinde of wofull and cruell deſtruction, like tearing in pieces with the lions paws. And yet even this alſo proved inſufficient, to cauſe them to repent and turn unto the Lord their God, that he might alſo turn unto them and heal them. And therefore he cometh to the laſt ſtep, and higheſt degree;

[t] 1. Pet. 5. 8.

7. And that is in the words of my text; *I will go and return unto my place, till they acknowledge their fault, and ſeek my face.* which (as you ſhall after underſtand) is one of the higheſt, heavieſt, and moſt fearfull judgements of God, which can befall a nation or people in this life. And thus

Verſe 15.

have we God here as it were acting the part of a ſpirituall Chirurgeon, and that with admirable art and dexteritie. For when the wound is green, he uſeth ſuppling ſalves, and cloſing balſames: but when it feſtreth and ranckleth, he applieth that which is piercing, & will eat to the quick, and take away the proud fleſh. If it be overgrown with a thick skinne or brawn, he hath his cauſtick medicines; and if it once grow deſperate, then he will trie a deſperate cure upon a deſperate ſore. So that if ever it was true which David ſaith, that Gods
[n] Pſal. 145. 9. [n] *Mercy reacheth to the clouds, & is over all his works*; here we finde it moſt true, & have it pourtraied to us in moſt perfect and lively colours. For what a wonderfull height of love & bottomeleſſe depth of mercie was this in our God towards them, that he which in his *juſtice* might have turned them to aſhes like Sodome and Gomorrah; in his *mercie* would not forſake them, untill he had firſt tried & proved all means for their converſion & ſalvation?

Thus you ſee the manner of the Lords proceeding in judgement with them; and this is his uſuall guiſe with ſinners, as it is excellently ſhadowed out unto us by the Prophet in the ſimilitude of a vineyard, which after fencing, digging, planting,
[o] Iſaiah 5. 5. & pruning &c. yeelded nothing but [o] *ſowre grapes:* and yet the Lord or Maſter of the vineyard did not forſake it and leave it to be deſtroyed, untill after
[p] Verſ. 4. he had tried all means: he ſaid, [p] *What could I have done more for my vineyard that I have not done for it?*
[r] Ezech. 33. 11. This ſheweth the truth of that in Ezekiel, [q] *As I live, ſaith the Lord God, I deſire not the death of a ſinner,*

ner, but that the wicked turn from his way and live. Turn you, turn you from your evil wayes, for why will you die, O ye houſe of Iſrael? Citò ſtruit Deus, tardè deſtruit: (ſaith Bernard) *God is quick in making, but ſlow in deſtroying.* He is more ready to ſpare then to ſpill, preſerve then to deſtroy. And if it come to that paſſe that he be forced to it, ſee with what grief he goeth about it, and how loth he is to do it; [r] *I ſought for a man amongſt them* (ſaith he, ſpeaking of Judah and Jeruſalem) *that ſhould make up the hedge, and ſtand in the gap before me for the land, that I ſhould not deſtroy it; but I found none. Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath.* One Noah, one Job, one Daniel, or a Lot had been enough to have ſtaied his hand: yea and many times when he cometh to the very doing of it, he remembreth his mercy, and will not do it; as this our Prophet ſheweth in theſe words uttered by the Lord, when he was about to deſtroy Iſrael: [t] *How ſhall I give thee up, Ephraim? how ſhall I deliver thee Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceneſſe of my wrath, I will not return to deſtroy Ephraim, for I am God, and not man.* Oh how ſweet is this meditation, and how effectuall ſhould it be, to move us to turn unto the Lord our God by true repentance, and not deſpiſe the riches of his mercy and compaſſion toward us miſerable ſinners!

[r] Ezek. 22. 30.

[t] Hoſ. 11. 8, 9.

2. Now let us come to conſider the matter, or judgement it ſelf which the Lord here threatneth:

I will go and return unto my place, &c.

The Lord perceiving that neither ſuppling ſalves, nor yet ſtrong corraſives, and violent cauterizing would prevail with the cankered ulcers of his patients (for he had already played the lion among them, and paſſed through all means, from [t] *rebuking* to *renting and tearing*) at the laſt, as the forcibleſt means of all other, he betaketh himſelf to this, *I will go and return unto my place*: which if it prevail not, he may well give them up, and pronounce them incurable. But let us ſift the ſenſe of theſe words, and ſee what the Lord threatneth therein. And to that purpoſe obſerve in them two things.

[t] Verſ. 11.

1. The phraſe of ſpeech here uſed by the Spirit of God, *I will go and return unto my place.*

2. The ſumme of the matter ſignified thereby.

1. For the phraſe, (*I will go and return unto my place*) it ſeemeth to preſuppoſe a place wherein God was before; and from whence he here threatneth to depart. And therefore I may well object and ſay as Solomon did concerning the Temple, [u] *But will God indeed dwell in the earth? Behold, the heaven, and the heaven of heavens cannot contain thee?* And my anſwer is, that though it be a true poſition in Divinitie, that *Deus eſt ubique*, *God is every where*, or in every place; yet becauſe in heaven, and from heaven the power and help of God is better declared, and his preſence is more apparantly manifeſted there then elſewhere; therefore heaven is called the proper place of God. For that is his [x] *Throne*, and the earth

[u] 1. King. 8. 27.

[x] Iſaiah 6. 1.

earth but his *Footſtool:* and when the king ſitteth upon his throne, though his feet be alſo upon his footſtool; yet if ſpeech be of the place where the king is; we anſwer, in his throne, without mention of his footſtool. And though our Saviour willed us to pray unto him that is every where; yet he taught us to ſay, *Our Father which art in heaven.* And likewiſe though it be true in proprietie of ſpeech, that *Deus non loco movetur*, viz. *quoad eſſentiam*; *God is not moved from place to place in reſpect of his eſſence:* yet becauſe he doth in a ſort ſeem unto us to be moved, in regard of his effects and works in the world; therefore when he doth any ſpeciall work either of mercy or judgement, becauſe thereby he ſheweth his preſence there in ſpeciall manner; he is ſaid to come down from heaven, the chief ſeat of his reſidence, unto that place. And when he ceaſeth in any place here below, to do any ſuch ſpeciall work of puniſhing ſinne, or ſhewing ſignes of favour, &c. he is ſaid to depart from that place; *viz. per ἀνθρωποπάθειαν*, a figure, whereby the [y] *Spirit of God ſpeaketh according to the capacitie of man:* as Theodoret ſaith, [z] *Scriptura divina loquitur prout hominibus expedit, & pro captu auditorum varias habet loquendi formas: The holy Scripture ſpeaketh as it is moſt expedient for men; and hath diverſe variations of ſpeech, according to the capacitie of the hearers, &c.* And Polanus ſaith, that Gods going and returning is, [a] *Non mutatione loci, neque eſſentiâ; ſed declaratione vel miſericordiæ vel juſtitiæ: Not by changing the place, or by his eſſence; but by declaration either of his mercy, or his juſtice.*

y Beza

z *In Geneſ. quæſt.* 52.

a *Syntag. Theol. lib.* 2. *chap.* 12.

2. As

2. The matter signified.

2. As for the ſenſe and meaning, or the matter ſignified by this phraſe of ſpeech; ſome take it onely to imply, that when the ſinnes of Iſrael and Judah were come to an height, and cried loud in the eares of the Lord; he did by them as he did by Sodom in the like caſe, *viz.* [b] *Come down to ſee.* And finding it ſo indeed, threatned captivitie to both kingdomes; which the words *Rapiam & tollam; I will teare or ſpoil, and take away*, ver. 14. ſeem to import; which when he had brought upon them, he would *return unto his place from whence he came.* To which [c] Theodoret and Theophilact ſeem to incline in theſe words; *Revertar poſt prædam ad locum meum, ut ſolent leones ſatiati ſanguine; I will after I have ſpoiled them, return unto my place, as lions ſatiated with bloud uſe to do.* But for my part, I conceive that there is a further matter implyed by this *going away, viz.* that God would withdraw himſelf, and deprive them of his preſence. And ſo the Chalde paraphraſe underſtandeth it; [d] *Auferam majeſtatem meam, & revertar in habitaculum meum, quod eſt in cœlis*; id eſt, *Puniam vos, & recedam, aberóque à vobis, nec ſentietis auxilium meum: I will withdraw my majeſtie from you, and return into my dwelling place which is in heaven*; that is, *I will puniſh you, and then depart and abſent my ſelf from you; neither ſhall you any more diſcern my help or aid amongſt you.* I ſpeak not of the preſence of God, κατ' ἰδίαν, *his eſſentiall preſence:* for his eſſence is infinite, incomprehenſible, and not circumſcribed within any limits, but filleth all places, being contained in no place; neither doth it *loco movere, change the place,*

[b] Gen. 18. 21

[c] *In locum.*

[d] *Chalde paraph.*

or move from one place to another. But beſides this, Divines do diſtinguiſh the preſence of God into ſome other kindes. The beſt approved & moſt followed, is the diſtinction of the Greek Fathers, now generally received by Divines; and they make it fourefold.

1. Καὶὰ δύναμιν, *According to his power:* which extendeth to all places, according to that of David, [c] *The Lord is great, and our God is above all gods. Whatſoever the Lord pleaſeth, that doth he in heaven, and in earth, and in the ſeas, and in all deep places:* yea, in hell it ſelf he is powerfully preſent to puniſh. And this is called by Melancthon, *Præſentia univerſalis; the univerſall preſence.* And of this kinde of preſence is that uſuall ſaying to be underſtood,

Enter, præſenter Deus hîc, & ubique potenter.

[c] Pſal. 135. 5, 6.

2. Κατὰ δόξαν, *According to his glory:* which is properly in heaven; for that which is ſeen here is but a glimpſe of his glory. Moſes himſelf could ſee but his [f] *back parts*; which differ as farre from that fulneſſe of glory, wherein we ſhall behold him (as he is) face to face, as one drop of water from the vaſt ocean.

[f] Exod. 33. 23.

3. Κατὰ χάριν, *According to his grace:* whereby he is preſent with his Church, the elect and regenerate in this life, ſhewing unto them his love, mercy, grace, and favour; not onely in preſerving their lives, &c. but alſo by ſtirring up in them motions pleaſing unto himſelf, and yet he is not viſibly diſcerned by them, as he ſhall be ſeen in the life to come.

4. Κατ' ὑπόστασιν, *By ſubſiſtence:* which is a ſpeciall or ſingular kinde of preſence, and farre differing from all the other kindes or degrees, whereby onely the ſecond perſon of the Deitie, namely, that Eternall [g]*Word*, aſſumed humane nature of the Virgin Mary, and united it unto himſelf, not onely inſeparably, but alſo in ſuch a manner, that the Word aſſuming, and the Nature aſſumed, are one Perſon. And this is called by other Divines, *Præſentia unionis perſonalis*; *The preſence of the perſonall union.* Now then the preſence which he threatneth to withdraw, cannot be the ſecond of *glorie*, which they had not; nor yet the fourth of *ſubſiſtence*, which continueth to all eternity: but the firſt, of his *power* to protect, defend, deliver, and preſerve them; or the third, of his *grace* to bleſſe them with heavenly things, and guide their feet into the way of peace.

[g] Joh. 1.1.

The ſumme of all is, as if God had ſaid; Seeing that ye are ſo hardened in your ſinnes, that neither a rod, nor a ſtaff, nor a ſword will move; I will try what the depth of miſerie, and a full meaſure of calamitie (untill the cup of my wrath overflow again) will work with you. For I will forſake you, I will no longer be graciouſly preſent among you to defend you, deliver you, bleſſe and preſerve you, &c. But laying aſide all care and further reſpect of you, *I will go and return unto my place*, leaving you unto your ſelves, and to your own wayes, and expoſing you as a ſpoil to your enemies, and a prey to them that hate you. I will deliver you into the cruell and unmercifull hands

hands of the Caldeans, and Aſſyrians; and there without any reſpect of you or your miſeries, I will withdraw my ſelf, and leave you hopeleſſe to be a hiſſing ſtock unto all the nations of the earth. And ſo Cyprian ſaith, [h] *Perinde eſt ac ſi diceret, Non feram opem donec ab hoſtibus veſtris in captivitate intereatis; It is as if he had ſaid, I will not help you untill you periſh by your enemies in captivity.* And Moſes Egyptiacus: [i] *Deſeram vos, & dimittam omnibus adverſitatibus expoſitos; I will forſake you, and leave you expoſed to all manner of afflictions.* The Lord had put his [k] *Name in the Temple* which Solomon built, and he had promiſed that it ſhould be his *houſe*, and that *his eyes and his heart ſhould be there perpetually*; But withall he told them in the ſame place, that if they did turn from following him &c. then he alſo would forſake both them & their Temple; and the *houſe which he had hallowed for his name would he caſt out of his ſight, and make Iſrael become a proverb and a by-word among all people.* What is this but the ſame which the Lord did long before foretell unto Moſes, and by him unto the children of Iſrael? [l] *This people will riſe up, and go a whoring after the gods of the ſtrangers of the land whither they go, and will forſake me, and break my covenant which I have made with them. Then mine anger ſhall be kindled againſt them in that day, and I will forſake them, and I will hide my face from them, & they ſhall be devoured, and many evils and troubles ſhall befall them; So that they will ſay in that day, Are not theſe evils come upon us becauſe our God is not amongſt us?* Lo then, ſee here the end and reward of obſtinate and rebelli-

[h] *Cyprian.*

[i] *Director. dubior. lib. 1.*

[k] 1. King. 9. 3

6,

7,

[l] Deu. 31. 16

17.

[m] Zech. 7.12

ous ſinners, which make [m] *their hearts like an adamant*, and will not be moved by the rod of correction: in the end, they bring this wofull and moſt fearfull plague upon themſelves, that the Lord doth forſake them utterly, and withdraw his gracious preſence from them. Indeed (as I formerly obſerved) he beginneth like a Father with a check or a rod, but if he finde them obſtinate, he proceedeth to a whip, a ſtaffe, a ſword; and if all theſe prevail not, then as the higheſt ſtep, he goeth and returneth to his place, leaving them to their enemies; and which is worſe, to themſelves; & which is worſt of all, to ſinne and Satan. And this I eſteem the greateſt meaſure of calamity and miſery that can poſſibly befall any nation, people, or perſon, in this life. When God being highly provoked to anger againſt the children of Iſrael for their [n] *golden calves*, told them by Moſes, [o] That *he would ſend an Angel before them, to caſt out the Canaanites &c. but he would not go up with them; the people lamented, and would not put on their beſt raiments*. And Moſes ſo highly eſteemed the Lords gracious and powerfull preſence with them in that journey, that he ſaid unto God, [p] *If thy preſence go not with me, carry us not up hence*. For like as in his preſence in heaven is the fullneſſe of glory; ſo in his gracious preſence on earth is the fullneſſe of all conſolation, joy, confidence, and [q] *peace of conſcience, which paſſeth all underſtanding*. And conſequently the withdrawing thereof muſt needs be the forerunner of all miſery, and calamitie. See a pregnant example hereof, and a full complement of this propheſie in

[n] Exod. 32.4
[o] Cap. 33. 2, 3, 4.
[p] Verſ. 15.
[q] Rom. 14. 17.

Example in the Jews.

in Jeruſalem, and the Jews; for though the Lord for their obſtinacie, and manifold ſinnes, brought very many heavie judgements and calamities upon them, and gave them many fearfull and prodigious ſignes of his wrath and indignation, viz. (as Joſephus witneſſeth) [r] *A blazing ſtarre like a ſword, and a comet for a whole yeare together: A light in the night about the Altar and the Temple, as clear as the day: A lambe brought forth in the Temple by an ox, which was brought forth to be ſacrificed: The eaſtgate of the inner Temple, of braſſe, ſo heavie that twentie men could hardly ſhut it, opening of its own accord: Strange ſights of iron chariots, and armed troups in the aire compaſſing the Citie about.* Yet their miſerie of miſeries did not overtake them, *Untill upon the day of Pentecoſt in the night, the Prieſts celebrating their holy rites after their manner, they heard* motum quendámq; ſtrepitum; *and after that a ſudden voice which ſaid,* Μεταβαίνωμεν ἐντεῦθεν, *Let us depart hence.* And after that, they had not a day of comfort, nor a gracious look from their God; but a fatall and unparallelled deſolation, by thoſe foure great plagues ſent from God at once upon them to deſtroy them: the ſword of the Romans, under Veſpatian & Titus without; and civill warre, famine, and the peſtilence within the walls of Jeruſalem. This is the fruit of obſtinacie againſt God, and obdurate hardneſſe in ſinne.

[r] *De bello Judaic. l. 7. c. 12.*

3. The meaſure or extent of this judgement, is in the laſt words of my text; *Till they acknowledge their fault, and ſeek my face.* In which words the Lord manifeſtly ſheweth what he aimed at in all,

3. The meaſure or extent of the judgement.

viz. not their deſtruction, but their converſion; not their perdition, but their ſalvation. And therefore he ſheweth plainly that he purpoſed not to abſent himſelf for ever (except their obſtinacie forced him thereunto) but he hath his *Donec* untill he had brought to paſſe that, for which end and purpoſe he did firſt afflict, and then forſake them: *Till they acknowledge their faults, and ſeek my face.* He uſeth all theſe ſharp proceedings but as good phyſick, (though they ſeem ſo terrible) but as wholſome pills (though ſo bitter) and if the fault be not in the patients, he will ſeek no more therein, but the health of the parties. He puniſheth, that he might not deſtroy; and forſaketh for a time, that he might not forſake for ever.

Affliction is a forcible means or inſtrument, whereby the Lord doth whet our devotion, and drive us unto repentance; and therefore is it compared to a [t] *fanne* in Chriſts hand, wherewith he doth winnow and purge us from the chaffe of our ſinnes: to a fornace or fining pot, whereby he doth try and purifie us from the droſſe of our iniquities: to a pruning inſtrument, wherewith he doth ſcrape off, weed out, and prune away the moſſe, weeds, and other ſuperfluities of our ſinfull ſouls: It is the Lords hammer, wherewith he doth hew and ſquare us, to be fit living and ſpirituall ſtones, to be laid in that holy building of God, whereof [u] *the Prophets and Apoſtles are the foundation, and Chriſt Jeſus the* head or *chief corner ſtone. Dolavi eos per Prophetas* (ſaith the Lord) [x] *I have hewed, cut down, and ſquared them by the Prophets.*

[t] Matth. 3. 12

[u] Eph. 2. 20.

[x] Amos 6. 5.

phets. For like as one that had not knowledge and experience, would wonder to ſee how a Maſon will beat and hammer a ſtone, as if he made no account of it, but would break it to powder: (but he knoweth well that thereby he ſhall in the end bring it to an excellent paſſe, and make it fit to be laid in the moſt beautifull part of the building) So doth the Lord by cutting, hewing, and ſquaring us, make us fit living ſtones to be laid in that moſt beautifull and glorious ſpirituall building of God. The Lord knoweth that to be true which Origen hath obſerved, that [y] *Our fleſh is like to fleſh in the ſhambles, which if it be not powdred with ſalt, will in a ſhort ſpace putrifie, corrupt, and ſtink:* and ſo would ours without the ſalt ſharpneſſe of affliction, to purge out vitious and ſinfull humours. There is no moving of [z] Balaam, *till he ſee the Angel with his ſword ready to ſtrike;* and then *he boweth himſelf, and falls flat on his face;* and cries, *I have ſinned:* but no ſooner is it ſheathed again, but all is forgotten: we are no longer quick in Gods buſineſſe, then the ſharp ſpurre of affliction doth prick us forward: we wax dull when we are not remembred with the rod: doth not experience in our ſelves, and in this very Citie tell us, that ſickneſſe, or plague, or famine, or warre, or any ſpeciall judgement from the Lord, cauſeth more prayers, and more ſeeking to God in one day, then otherwiſe are ordinary in a week? It is too true in us which [a] Xenophon obſerved in mariners and ſea-faring men; that *when the danger is upon them, they are very obſervant; but when the ſtorm is*

[y] *Hom. 27. in Num.*

[z] Num. 22. 31

34.

[a] *Memorab. lib. 3.*

is blown over, they return to their old bias again. And therefore the Lord in wiſedome, knowing that without theſe we would grow wanton, and be ready with the untamed heifer, to kick againſt our Maker, and runne headlong without repentance to our own ruine: to prevent all this, he doth *winnow us, purge and fine us, prune us, hew and ſquare us, and ſalt and ſeaſon us*, to make us the fitter for himſelf. But we muſt look to it how we carrie our ſelves under the Lords hand: for if we yeeld unto him, and ſuffer him to obtain the end which he aimed at therein, then he will not forſake us for ever, but withdraw his rod, and be ſtill graciouſly preſent with us, and then all theſe things ſhall be unto us (as Auguſtine ſaith) *Medicina, non pœna; caſtigatio, non damnatio: A medicine, not a puniſhment; correction, not damnation.* But if he findes us obſtinate, he will ſtill abſent himſelf, and leave us to periſh in our ſinnes for ever. See here then how long he threatneth to be abſent from theſe his ſick patients; *Till they acknowledge their fault, and ſeek my face:* wherein he requireth two things of them,

Two things required of them.

1. That *they acknowledge their fault.*

2. That they *ſeek his face.* If they be ſtubborn and will not do theſe, the Lord will ſtill purſue them, untill they utterly be conſumed; but if he may once reap this fruit of their miſerie and calamitie, then he will preſently be appeaſed towards them, and return unto them in love and favour again.

1. *Till they acknowledge their fault.* In the Original

ginall there is but one [b] word to expreſſe this *acknowledging of their fault*, which cometh of a [c] radix diverſly taken. 1. The primary & proper ſignification of it is, *peccare ignominioſè, ſeu ſceleratè delinquere; to ſinne, to offend ſhamefully or horribly*. But the ſenſe of the place will not beare that reading, *till they have ſinned*; for they had already ſinned, and that to the purpoſe, as I have ſhewed. 2. It hath alſo both in the Scriptures and in Authors, diverſe ſecondary or Metaphoricall ſignifications. Sometimes it ſignifieth *to be guilty*, as in Levit. 4. 22. And ſo the new Tranſlatours have in their margin here, *untill they be guiltie*. But ſo alſo they were already, and that of horrible ſinnes and iniquities. Rabbi Abraham hath, *till they be deſolate:* but that is the ſame which was threatned before, verſ. 9. Hierome ſaith, *Donec perierint, Till they periſh:* rather to the ſenſe, then the ſignification of the word. Pagnines tranſlation hath, *Donec deficiant, Untill they fail:* but elſewhere he ſaith, that ſome do more curiouſly expound the word to ſignifie, *Ob culpam aut pœnam afflari, ac cum flatu quodam abominationi eſſe, & horrori: By reaſon of ſinne or puniſhment to be as it were blaſted, and with a kinde of blaſt to become an abomination, &c.* And ſo indeed it came to paſſe with the Jews in the end. But (under correction) my opinion is, that the interpretation of Rabbi David Kimchi doth beſt agree with the place: And it is twofold; Firſt, upon Lev. 4. 13. he interpreteth the word to ſignifie, *agnoſcere delictum, to confeſſe or acknowledge a ſinne or fault:* and elſewhere he taketh it to ſignifie, [c] *to bring an offering*

[b] יאשמו
[c] אשם

Upon the radix אשם

[d] *In lib. rad.*

אשם

[d] Levit.6.6.

[c] Chap.7.1.

[f] Luk. 15.21

[g] Super Psalm. 32.

[h] De Paradiso.

ing for ſinne. And ſo it is uſed very often in the book of Leviticus, and elſewhere; and the Noune *Aſham* or *Aſhmah*, which cometh of it, is tranſlated [d] *a ſinne-offering*, or *offering for ſinne.* Now theſe two ſignifications may well be joyned together into one: for he that confeſſed his ſinne under the Law, brought an offering alſo to make an atonement for it: and he that [c] brought an offering for his ſinne, was bound to acknowledge and confeſſe it; or elſe it was in vain for him to bring an oblation for it. And ſo it is plain from hence, that the firſt thing which God aimed at, and expected from them, was that they ſhould turn unto him in an humble acknowledgement and unfeigned confeſſion of their ſinnes, which was not then to be performed without oblations or offerings, which were the legal means to obtain remiſſion of ſinnes. And indeed this doth wonderfully pleaſe the Lord, and appeaſe his wrath, when he ſhall ſee thy knees bent to the earth, thine eyes lifted up towards heaven, thy cheeks bedewed with teares, thy heart rent and broken with ſorrow and contrition, and thy tongue confeſſing and ſaying, [f] *Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſonne.* Auguſtine ſaith, [g] *Quando homo detegit, Deus tegit: cùm homo celat, Deus nudat: cùm homo agnoſcit, Deus ignoſcit: When man diſcovereth his ſinnes, God covereth them: when man hideth, God diſcloſeth: when man acknowledgeth, God pardoneth.* And Ambroſe ſaith confidently, [h] *Non poteſt quiſquam à peccatis juſtificari, niſi peccatum antè fuerit confeſſus; No man can be juſtified*

fied from his ſinnes, except he firſt confeſſe his ſinnes. And Boetius giveth a reaſon for it; [i] *Si enim operam medicantis expectas, oportet ut vulnus tuum detegas: For if thou wilt uſe the benefit of a chirurgeon, there is a neceſsitie that thou diſcover thy wound.* David profeſſeth the truth hereof from his own experience, [k] *When I kept cloſe my ſinne, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me, my moiſture was turned into the drought of ſummer.* Then *I acknowledged my ſinne unto thee, and mine iniquitie have I not hid; I ſaid, I will confeſſe my tranſgreſsions unto the Lord, and thou forgaveſt the iniquitie of my ſinne.* And the wiſe Solomon his ſonne treading in his fathers ſteps, affirmeth as much; [l] *He that covereth his ſinnes ſhall not proſper; but whoſo confeſſeth and forſaketh them, ſhall have mercy.* For (as Caſſiodorus ſaith) [m] *Illis non Judex ſed Advocatus eſt Chriſtus, qui ſe propriâ confeſsione damnârunt: Chriſt is not a Judge but an Advocate to them, that by their confeſsion do condemne themſelves.* And thus have we the firſt thing required of them by God, An humble acknowledgement and confeſſion of their fault.

[i] De Philoſ. conſol.

[k] Pſal. 32. 3, 4,

5.

[l] Prov. 28. 13

[m] In Pſal. 32.

2. *And ſeek my face:* This is the other point expected and required, *the ſeeking of Gods face.* Which we are not here to underſtand literally, conceiving with the groſſe Anthropomorphites, God to have the parts & lineaments of an humane body, like the Papiſts, which paint him in their Churches like an old man: But we muſt know that it is ſpoken [n] figuratively, the Spirit of God ſtouping to our in-

[n] Ἀνθρωποπάθως.

firmitie, and expreſſing the wayes of God which are above our capacitie by the parts and actions of men wherewith we are beſt acquainted. *The face* then ſignifieth *his favour*, being underſtood of the God of heaven, as Solomon uſeth it of the gods upon earth: [o] *Many ſeek the face of the prince*, that is, his love and favour. To open this phraſe more fully, we are to know that the Lord is ſaid [p] *to ſhew his face*, or, [p] *the light of his countenance* (as David calleth it) when he manifeſteth his grace and goodneſſe towards us by conferring his benefits upon us, which are to us in a ſort like radiant beams wherewith we are enlightened: And he is ſaid *to hide his face*, when he declareth his ſeveritie and wrath by the puniſhments which he layeth upon us; for ſo David ſaith, [r] *Thou didſt hide thy face, and I was troubled:* Or elſe *he hideth his face*, when he ſeemeth to forget us, and not to be affected with our miſeries: for ſo the Pſalmiſt again; [t] *How long wilt thou forget me (O Lord) for ever? how long wilt thou hide thy face from me?* In a word, then do we *ſeek the face of God*, when by true faith we ſeek the favour of God in Chriſt Jeſus. And this dutie the Lord elſewhere expreſly requireth of us by the Prophet, [t] *Seek ye the Lord while he may be found, call upon him while he is neare:* and annexeth his gracious promiſe unto it; [u] *Seek the Lord, and ye ſhall live.* And the originall [x] word impli-eth an earneſt and extraordinarie kinde of *ſeeking:* for ſo David uſeth it; [y] *I never ſaw the righteous forſaken, nor his ſeed begging their bread.* That is the ſeeking which pleaſeth God, appeaſeth his wrath, and

[o] Prov. 9. 16

[p] Pſal. 4. 6.

[r] Pſal. 30. 7.

[t] Pſal. 13. 1.

[t] Iſa. 55. 6.

[u] Amos 5. 6.

[x] מְבַקְּשׁ לְחֶם

[y] Pſal. 37. 25.

and winneth his favour, when we ſeek him and his face as earneſtly as the poore begger, driven by pinching hunger and thirſt, craveth for a morſell of bread, or a few drops of drink to preſerve him from periſhing. And this is the ſecond thing expected by God. To conclude, it is [z] Zanchius his obſervation, that by theſe two he implieth true repentance, and alſo that by them he expreſſeth both the *parts*, and alſo the *order* thereof.

[z] *Iſa 10:20.*

1. The parts, *viz.* a true knowledge and acknowledging of ſinne; which if it be indeed true, and ſerious, and ſolid, is not without a *deteſtation* and *forſaking* thereof, which is expreſſed in the firſt; and true *faith* whereby in Chriſt Jeſus, who is *the true face of God*, we ſeek for, and apprehend the *face*, that is, the favour and grace of God declared in the ſecond.

2. And from the order of theſe two he ſheweth that no man can ſeek the face of God aright untill he firſt know and confeſſe his ſinnes: well may he ſeek, but finde him he cannot, till then. From whence it appeareth, that the firſt ſtep to true repentance is the knowledge, and acknowledging of our ſinnes. And thus you ſee what the Lord requireth; which if he finde, then will he abſent himſelf no longer, but graciouſly return again unto them; but till then he will not. And if they prove obdurate in ſinne, and will never be moved to perform theſe; then will he never return again to be graciouſly preſent any more with them, and to ſhew them *the light of his countenance*, but will abſent himſelf for ever, and leave them to periſh.

Thus have I now delivered unto you the whole ſumme of theſe words; but yet have I not done with them. For hitherto you have heard of them but in the generall, or as they concerned the Iſraelites *then* Gods people: Now give me leave with your patience (I beſeech you) to bring them a little nearer to our ſelves *now* Gods people, and make it our own caſe; for therein is the life of preaching. And to that end I intreat you to conſider with me theſe three things.

1. Whether our ſinnes be not like the ſinnes of Iſrael and Judah, and come to the ſame height or degree with theirs.

2. Whether the Lord hath not gone as farre with his comminations and judgements, and by the ſame ſteps with us, as he did with them.

3. What we do, and what we ought to do in this caſe to turn away his wrath, and move him to be ſtill graciouſly preſent amongſt us. Of theſe in order.

1. Firſt then, may we not compare with Iſrael and Judah for our ſinnes? The Lord called their whole kingdome, or kingdomes unto judgement in the firſt verſe; becauſe all people, all eſtates and degrees had corrupted their wayes, and done abominably before him. And is it not ſo with us? is it not our caſe? may not the Lord juſtly have a controverſie with our land? have not 1. All ages; 2. All ſexes; 3. And all degrees amongſt us done the like? So that if the Lord now again [a] *behold the earth*, as he did before the floud, he ſhall finde, as he did then, that *all fleſh have corrupted their way upon the earth*. 1. For

[a] Gen. 6. 12.

1. For ages. I purpoſe not to follow the Philoſophicall diſtinction of the life of man into ſeven ages. It may ſuffice to ſhew it, 1. In children. 2. In young men. 3. In old men. 1. *All ages.*

1. To begin with children: who doth not ſee and know that they abound with ſtubbornneſſe, diſobedience to parents, and infinite other vanities and vices? [b] *Fooliſhneſſe is bound* (ſaith Solomon) *in the heart of a childe.* Now as Solomons fool is the wicked and ungodly man; ſo is the fooliſhneſſe which he ſaith lodgeth in the heart of a childe, wickedneſſe, vanitie, ſinne, and ungodlineſſe. For children, if they want inſtruction and the diſcipline of that [c] *rod*, which Solomon ſaith, *driveth folly farre away from them*; their hearts will be as much overgrown with vanity, vice, and ungodlineſſe, as the fallow grounds untilled, with thiſtles, briers and brambles. But eſpecially I deſire that generall notice be taken of that one moſt odious ſinne in them; *viz.* that ſo ſoon as they can but ſpeak perfectly, and uſe their feet, their [d] *mouthes are full of curſing*, yea, and ſwearing, lying and blaſphemie. And theſe things increaſe in them together with their ſtrength & yeares: for in many places of this Land, a man cannot walk the ſtreets where they are frequently aſſembled, but for every pace or ſtep he taketh, an oath or a curſe flyeth through his eares; I grieve to ſpeak it, and I tremble to think of it: For if the [e] *Curſe of God go forth over the whole earth, to cut off every one that ſweareth, and to enter into the houſe of him that falſly ſweareth by Gods name, to remain in the midſt of it, and to conſume it with the timber* 1. *Children.* [b] Prov. 22. 15. [c] *Ibid.* [d] Pſalm. 10. 7. [e] Zech. 5. 3, 4.

timber thereof, and the ſtones thereof, as the Lord told the Prophet Zechariah; then how many houſes amongſt us can hope to be without the curſe of God to cut them off, if not to conſume them, with the timber and ſtones?

2. Young men

2. And for young men, what ſhall I ſay? It is [f] reported of John Baptiſt, that [f] *he grew and waxed ſtrong in ſpirit:* and of our Saviour Jeſus Chriſt, that [g] *he increaſed in wiſedome and ſtature, and in favour with God and man.* But now alas! they grow not ſo faſt in yeares as in vices, but their ſinnes increaſe faſter then their daies; & ſtill the longer they live, the more they degenerate. Their heads, which ſhould be muſing and meditating upon the word of God, are full of drunkenneſſe; their eyes, which ſhould be buſied in contemplation of the miniſters of their ſalvation, are [h] *full of adulterie:* their tongues, which ſhould ſpeak out the words of truth and ſoberneſſe, are full of filthie communication, vain oathes, and horrible blaſphemies: and their hearts, which ſhould be receptacles of Gods holy Spirit, and holy manſions wherein [k] Chriſt ſhould dwell by faith, are like cages of impure birds, highwayes, and common paſſages for all manner of ſinne and iniquitie; [l] *all the imaginations of their hearts being onely evil continually.* I conclude concerning the farre greater part of them in the Apoſtles words, [m] *Deſtruction and miſerie are in their wayes: But the way of peace have they not known. There is no fear of God before their eyes.*

[f] Luk.1.80.
[g] Luk.2.52.
[h] 2.Pet.2.14
[k] Eph. 3.17.
[l] Gen.6.5.
[m] Rom.3. 16, 17, 18.

3. Oldmen.

3. And as for old men, too many of them think it as much too late for them to repent and become godly,

godly, as young men think it too ſoon. They have been ſo long accuſtomed to the waies of wickedneſſe, that they cannot turn from them to walk in the way of peace. So that I may well apply thoſe words of the Prophet unto them; [n] *Can the Ethiopian change his skinne, or the Leopard his ſpots? then may ye alſo do good that are accuſtomed to do evil.* And if at any time they be drawn to go a ſtep or two forward in the [o] *narrow way which leadeth to life*; yet are they ſoon allured by the remembrance of the ſweetneſſe of their old ſinnes, to turn to their old bias again: like the children of Iſrael, which being forward in their journey towards Canaan, [p] turned their backs, and wiſhed themſelves by the fleſh-pots of Egypt again. And though being old they decline apace; yet may it well be queſtioned whether they decay faſter in body or in ſoul, carnally or ſpiritually. Nay, it is without queſtion in too many of them, that their ſouls are dead ſpiritually within them many yeares before their bodies go unto the houſe of rottenneſſe; ſo that their living bodies are nothing elſe, but filthie graves wherein their dead ſouls lie buried untill the day of their diſſolution.

[n] Jer. 13.23

[o] Matth. 7.14

[p] Num. 14. 3, 4.

2. Let us come to take a view of both ſexes, men and women; of which I cannot ſpeak ſeverally, becauſe I muſt haſten: and therefore a word or two of them joyntly. *Both ſexes.*

I might inſtance in many horrible ſinnes, wherein *Subjudice lis eſt*, it is hard to determine, whether ſex doth carry the bell; and I would enter into them, did I not fear on the one part want of time,

and on the other, leſt I ſhould offend your chaſte eares. But one I cannot paſſe by, and that in this ſhort ſpeech ſhall ſuffice, *viz.* that endleſſe contention between them, which ſhall excell each other in ſtrange new-fangled & diſguiſed faſhions of attire, together with painting, powdering, frizling, curling, and I know not how many other ſuch like toyes and fopperies. This ſtrife I fear will never be ended but by the approach of the laſt day, which ſhall put an end to all things here on earth; at which time the great [q] *Judge of all the world* will determine it to neither of their likings: But eſpecially me thinks it is ſtrange to ſee how the women do uſurp upon the mens attire, contrarie to the expreſſe [r] law of God; and come ſo neare therein, that by ſome part thereof you can hardly diſcern them from men; yea (give me leave to ſpeak it) hardly from beaſts. For, if according to the proverb, *Ex ungue Leonem, the whole may be judged of by ſome ſmall part*; then if accordingly we ſhould judge them by their hair, that is, their tires, and periwigges; either fame and report do ſtrongly delude me, or elſe we ſhould amongſt the greateſt Gallants of the Court and this Citie finde as many goats as women. If Bernards rule be true, *Exterior ſuperfluitas veſtium interioris hominis indicium eſt, The outward ſuperfluitie of the garments doth diſcover what the man is within*; then I know not what it ſhould more truely be taken for, then an outward mark, who are goatiſhly affected within.

[q] Gen. 18. 25

[r] Deut. 22. 5.

3. *All eſtates and degrees.*

3 Nor ſhall we finde our ſelves much ſhort of Iſrael and Judah, if we caſt our eyes upon all eſtates

eſtates and degrees amongſt us. The Magiſtrates and great men ſhould be gods; [r] *I have ſaid, Ye are gods*, that is, they ought to be not onely powerfull, but alſo juſt, holy, wiſe, and mercifull like unto God. And certainly herein we have great cauſe to bleſſe the name of our God; for he hath bleſſed us with many Nobles, Judges, and Magiſtrates, which ſtrive to be ſuch indeed: whoſe zeal is for the glory of God, whoſe care is for the good of the kingdome, and whoſe deſire is to execute juſtice and judgement. But yet would to God I might not ſay of too many amongſt them, that they turn juſtice into oppreſſion, and [t] *judgement* into *wormwood* and [u] *gall*, delighting in crueltie, [x] *knowing faces in judgement*, ſetting their hearts upon covetouſneſſe, receiving bribes, [y] *joyning houſe to houſe, and land to land*, and [z] *eating up the poore like bread*, ſo metamorphoſing themſelves from gods to men, yea to beaſts, if not devils, &c.

[r] Pſal.82.6.

[t] Amos 5.7.
[u] Cap.6.12.
[x] Pro.24.23.
[y] Iſa.5.8.
[z] Pſal.13.4.

And for my brethren of the Clergie, oh that I had nothing to accuſe them of! But alas! is it not too manifeſt, that in many places of this kingdome thoſe that ſhould be [a] *burning and ſhining lights* like John Baptiſt, are like darkneſſe it ſelf? thoſe that ſhould be [b] *the ſalt of the earth* to ſeaſon others, have not a grain of the ſalt of grace in their hearts? thoſe that ſhould be [c] *watchmen* over the Iſrael of God, over other mens ſouls, have more then need of others to watch over their ſouls? thoſe whoſe voices ſhould be [d] *lifted up like trumpets to ſhew the people their tranſgreſſions*, are as mute as fiſhes; and they which ſhould ſay with the Apoſtle,

[a] Joh.5.35.
[b] Matt. 5.13.
[c] Ezek. 33.7.
[d] Iſa.58.1.

f 2. Cor. 12. 14. ſtle, f *I ſeek not yours but you,* turn it a clean contrary way, and ſay, *I ſeek not you, but yours*; regarding the flock onely for love of the fleece.

And laſt of all, as for the multitude, I know neither where to begin, nor when to end with them; as they conſiſt of the concourſe of all ſorts of people, ſo ſhall you finde among them, *colluviem omnium peccatorum, a very ſink of all ſinnes.* The g *Horat. Epiſt. 1.* Poet truely ſtiled them, g *Belluamultorum capitum*; *A many-headed monſter*; whoſe form is deformitie it ſelf, and whoſe heady and violent rage carrieth them into all unbridled licentiouſneſſe of ſinning, &c.

Thus you ſee we have ſinned as generally as they did; children, young men, old men, men, women, Magiſtrates, Miniſters, and the common people or multitude: ſo that if the Lord ſhould h Pſal. 14. 3. now again (as in Davids time) h *look down from heaven upon the children of men*; he might again utter 4. that complaint, *All are gone out of the way, they are all corrupt, there is none that doth good, no not one.*

But now let us come to the particular ſinnes laid to their charge, and ſee if we can plead otherwiſe then guilty unto them all.

1. Firſt, among them were found ſuch as were *ſnares* in Mizpeh, and nets ſpread upon Tabor; that is, ſeducers of others, enticing them to ſinne and ungodlineſſe. And have not we alſo ſuch as are not onely evil themſelves, but alſo ſeducers of i Prov. 1. 11, 12, 13, 14. others, ſaying, i *Come with us, let us lay wait for bloud: Let us lurk privily for the innocent without cauſe. Let us ſwallow them up as the grave, and whole as thoſe that*

that go down into the pit. We ſhall finde all pretious ſubſtance, and ſhall fill our houſes with ſpoils. Caſt in thy lot among us, let us have all one purſe. But eſpecially we have enticers of ſouls, *viz.* the Jeſuites and Seminaries, which [k] *creep into houſes, and lead captive ſimple women laden with ſinnes, and led with diverſe luſts*; yea, and inſnare the ſouls both of men and women, making them drunk with the [l] *cup of abominations*, to their eternall perdition. I know not how to give you a more lively pourtrature of them, them in Cyprian his deſcription of Novatus; *Who* (ſaith he) *was* [m] *curioſus ut prodat, adulator ut fallat, fax & ignis ad conflanda ſeditionis incendia, &c. They are curious to betray, flatterers to deceive, firebrands and fire it ſelf to cauſe flames of ſedition, whirlwindes and tempeſts to work ſhipwrack of faith, haters of quietneſſe, adverſaries to tranquillitie, and enemies to peace.* Happy was it for the Church of Chriſt amongſt us, if ſhe had ſtronger nets, and better means to [o] *take theſe foxes, which deſtroy her vines.* So have we ſnares as well as they had in Mizpeh.

[k] 1. Tim. 3. 6.

[l] Apoc. 17. 4.

[m] Epiſt. 49.

[o] Can. 2. 15.

2. Their ſecond ſinne was *ſlaughter and murder.* And are we free from this ſinne? is not our land defiled with bloud? For beſides thoſe ſecret plots of poyſoning, &c. which many times no eye ſeeth, but thoſe piercing [p] *eyes of God, which in every place behold the evil and the good*; do we not heare of it almoſt in every publick Aſſize?

Verſ. 2.

[p] Prov. 15. 3.

3. As for the third ſinne of *fornication* or *adulterie*; have not we alſo ſuch harlots as Solomon ſpeaketh of, which ſay, [q] *Come, let us take our fill of love*

Verſ. 3.

[q] Prov. 7. 18, 19, 20.

love untill the morning: let us solace our selves with loves. For mine husband is not at home, he is gone a journey farre off. He hath taken a bagge of money with him, and will come home at the day appointed? Are there not amongst us too many such as Jeremy
r Jer.5.7. speaketh of, which r *rise up in the morning like fed horses, neighing after their neighbours wives?* In a word, is not fornication amongst our Gallants accounted but as a trick of youth, and whoredome made but a jest?

Vers. 4. 4. Though in many parts of this Land, *the word of God* be plentifully preached; yet are there not too many places, where the people perish for want of knowledge and the means of salvation, being like sheep without a shepherd? Yea, and where the word is preached, are there not too many found as ignorant and sottish (I had almost said as very Pagans) in the knowledge of God, and mysteries of salvation?

Vers. 5. 5. And as for their sinne of *Pride*, I will not say that it is crept in amongst us; for it reigneth like a King, from the Princes palace to the poorest penthouse against the wall; and that in such a superlative degree, as if we did conspire therein to put down Lucifer himself, the Prince of pride; neither do I beleeve that either Jerusalem or Sodom
t Ezek.16.49 (one of whose t sinnes it was) did overmatch us in this sinne.

6. As for *deceit and cousenage*, I am perswaded that to eat and drink is not more common. It is crept into all trades, yea taken by too many for the chiefest of all trades; onely they have (to colour

lour the matter) clad it in the habit of a vertue, *ſpecie virtutis & umbrâ*; calling ſuch as are beſt skilled in fraud and cooſenage, Good and fair chapmen, &c.

7. We alſo as well as they have them amongſt us, which in their afflictions never look or *ſeek to God* for either counſel or help, but to ſecondary means, ſeeking to remove them by ſtrength, by friends, by mony, by riding & running to the Phyſician, without looking up to God; yea, to Sorcerers and Witches, and are ready to ſay with him in the Tragicall Poet,

Flectere ſi nequeo ſuperos, Acheronta movebo:
If it will not come from heaven, it ſhall be fetched from hell.

Thus you ſee, and I think will confeſſe with me, that if we have not offended to the ſame degree; yet we have walked in the ſame wayes, & trode in the ſame ſteps with Iſrael and Judah: Yea, the day would fail me, if I ſhould go about to particularize all the other ſinnes which we have added moreover unto theſe. For we are full of uſury, whereof the Wiſeman ſaith, *He that by uſury and unjuſt gain increaſeth his ſubſtance, he ſhall gather it for him that will pitie the poore*, Prov. 18.8. We are drowned in the horrible ſinne of drunkenneſſe, whereof the Father ſaid, [t] *Ebrietas eſt blandus dæmon, dulce venenum, ſuave peccatum; quam qui facit, non facit peccatum, ſed totus eſt peccatum: Wine is a flattering fiend, a pleaſant poyſon, a ſweet ſinne; with the delight whereof whoſoever is taken, doth not commit ſinne barely, but is wholly become ſinne.* To theſe I might adde

[t] *Auguſt. in Serm. quodam*

Atheiſme,

atheiſme, idolatrie, lukewarmneſſe, blaſphemie, ſwearing, lying, curſing, ſacriledge, theft, treaſon, contempt of Gods word, profanation of the Lords day, Sodomy, with ſuch a catalogue of other ſinnes, as my memorie faileth me to recite. Thus then we ſee in this firſt point Iſrael and Judah very neare parallelled by our ſelves, and in ſome ſort farre out-ſtripped.

2. In the next place, ſee if the Lord hath not dealt with us, and proceeded againſt us for theſe things in like manner as he did againſt them; wherein I muſt be brief, becauſe the time compels me.

1. Hath not the Lord been now for a long time, above fiftie yeares together, an admoniſher of us all, by his holy word ſo graciouſly vouchſafed unto us under the late reigne of Queen Eliſabeth of bleſſed memorie, and our dread Sovereigne, now happily ſwaying the ſcepter of this kingdome? what multitudes of [t] *painfull labourers* hath the Lord ſent forth into this his harveſt, under their ſeverall reignes? All which diligently [u] *rebuked all the ungodly* among us, of all their wicked deeds, and ſought by the terrours of Gods wrath and vengeance, to come to affright them from their ungodly wayes.

[t] Matth. 9. 38

[u] Jude 15.

2. Did not God threaten a fall to this kingdome, eſpecially to the Church and ſtate of religion, in the bloudie Marian daies? whoſe heart did not then faint and quail within him, for the little hope that was left?

3. Was it any leſſe then a deſolation, which he did

did threaten, when the invincible Armado (as they ſtiled it) was ſent forth to invade this our iſland in the yeare 1588.

4. Did he not ſeem to poure out his wrath like water upon us, when he ſeconded bleſſed Queen Eliſabeths death with ſuch a continuing and devouring peſtilence and famine, 1603.

5. Have we not often been menaced to have the heart of our kingdome and ſtate eaten out with moths, and worms, that is, with ſecret treacheries, and cloſe and cunning plots of treaſon, before we were aware thereof? eſpecially by the moſt matchleſſe, barbarous, helliſh, and inhumane late attempted Powder-plot, wherein we were ſo neare unto deſtruction; and from which the Lord delivered us ſo, that we were as a [u] *fire-brand ſnatched out of the fire?*

[u] Zech. 3.2.

6. Did he not lately play the Lion among us, as it were with one of his paws rending away the ſecond hope of our happineſſe, that peerleſſe Paragon of pietie, and all princely vertues, Prince Henry of happie memorie? of all which, I may well ſpeak as Chryſoſtom once did of a famine and a peſtilence together in his time; [x] *Theſe things come by ſinne provoking; and God is the more offended, ſince ſuch and ſo great things do no good at all.*

[x] *Contra Demetrium.*

7. If all this move us not, what can we expect in the next place, but that he proceed to the next, which is the laſt and higheſt degree, *viz*, that *he go, and return unto his place*; that is, withdraw his gracious preſence from us, and leave us unto our ſelves, untill *we acknowledge our fault, and ſeek his face.*

face. Thus have you the second point cleared, That God hath proceeded in the same, or the like steps or degrees in his comminatorie judgements with us, as he did against Israel and Judah. Come we now to the third and last point, What we have done, and what we ought to do in this case.

3. I make no question but we all desire to be freed from these and other future judgements, and to continue the Lords gracious presence amongst us still. But alas! what do we in this case to have it so? Doth the Lord reap the end and fruit which he aimed at in all these things? Do we in true repentance turn unto the Lord our God, humbly confessing our sinnes, *and acknowledging our faults?* Do we seek his face and favour with all our hearts, and with all our souls? Oh that it was so with us indeed! But alas! who is he amongst us that laieth these things to his heart, and is moved thereby to alter his wayes? who goeth not on still? Are we not (as Bernard saith) [y] *Humiliati, sed non humiles &c. Humbled, but not humble; stricken, but not grieved; dressed by the Lord, but not cured?* May I not justly take up the Prophet Jeremies complaint and say, [z] *O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder then a rock, they have refused to return.* For who leaveth that sinne of pride, covetousnesse, swearing, lying, drunkennesse, &c. which he before frequented? Is it not still true amongst us, which this our Prophet said of them, that [a] *by swearing, and lying, and killing, and*

y *Contra Demetri.*

z Jer. 5.3

a Hosea 4.2.

and ſtealing, and whoring, they break forth, and bloud toucheth bloud? Do the Paſtours more diligently teach, and the people more devoutly attend? do the one [b] *ſhine as lights*, and the other walk after thoſe lights? Oh no: but rather (as the Prophet ſaith) [c] *We fall away more and more.* The moſt that we do when we feel theſe heavie judgements upon us, is but (as the ſame Prophet ſaith) to [d] *afflict our ſouls for a day, hanging down our heads like a bulruſh.* But (as Bernard ſaith) [e] *Horâ compunctionis tranſactâ, ſuperbi ſumus ſicut anté; The houre of compunction being once paſt, we are as proud* and wicked *as we were before.*

[b] Joh. 5. 35.

[c] Iſai. 1. 5.

[d] Chap. 58. 5.

[e] *De duobus diſcipulis euntibus ad Emmaus.*

Oh beloved, deceive not your ſelves, vainly hoping that God will be pacified although ye go on in your ſinnes. Remember that ſtinging ſentence, [f] *Behold, the eyes of the Lord are upon the ſinfull kingdome, and I will deſtroy it from off the face of the earth.* And therefore if he be provoked by our ſinnes to ſtand up in judgement againſt us, [g] *Who can ſtand before his indignation? and who can abide in the fiercenеſſe of his anger? his furie is poured out like fire, and the rocks are thrown down by him.* If ſuch judgement and fearfull deſolation overtook the Sodomites which had but *the law of Nature*; what then may we look for, if we commit the ſinnes of Sodom under *the light of the Goſpel?* And therefore I ſay again, Be not deceived; for [h] *God will not be mocked.* If we will not be reclaimed, but continue obſtinate in our ſinnes; he *will go and return unto his place*, depriving us both of his gracious preſence here, and alſo of his glorious preſence in the world

[f] Amos 9. 8.

[g] Nah. 1. 6.

[h] Gal. 6. 7.

to come; and then wofull will our eſtate be: for in this life we can expect nothing but miſery and fearfull calamities, & in the life to come after, that dolefull and heavie ſentence paſſed upon us, [i] *Ite maledicti, &c. Go ye curſed into everlaſting fire, prepared for the devil and his Angels*, to be carried with ſighes and teares from God and his Angels, by the fiends of hell into the palace of eternall darkneſſe; *Vbi clamabit piloſus ad piloſum*, (ſaith [k] Bernard) *unus ad alium, dæmon ad dæmonem; Percute, interfice, dilacera, velociter ſpolia, infer prunas, & ebullientibus impone lebetibus, &c. Where one hairy Satyre will cry to another, each to other, one devil to another; Strike, ſlay, teare in pieces, ſpeedily deſtroy, bring coals, and put theſe into boyling cauldrons, &c.* And juſt it is, that he that in this life made no more account of Gods *gracious* preſence, ſhould in the life to come be excluded from his *glorious* preſence for evermore. For if we will not let him reap honour by our lives and ſalvation; he will have it by our death and deſtruction, as he had of [l] Pharaoh at the Red ſea.

[i] Matth. 25. 41.

[k] Serm. 10.

[l] Exod. 14. 17.

And certainly for my part here I cannot but admire, that men can talk of heaven, and hope for heaven; and yet live in all manner of licentiouſneſſe and ſinne, as if God did even delight and take pleaſure therein. But the truth is, that ſinne is contrary to the nature of God, and therefore he cannot harbour ſinners in his own boſome. God in the golden chain of our ſalvation, hath linked together *grace* and *glory*, *holineſſe* and *happineſſe*; and therefore whereas many would fain be *happy*

in

in heaven, which regard not to be *holy* on earth; many deſire to be *glorified* Saints in heaven, which will not be *crucified* and *mortified* Saints on earth: Alas! they do but delude themſelves with a vain hope; for God will never ſuffer the links of that golden chain to be violated or diſſolved; but for ever *grace* ſhall be the way to *glory*, and onely *holineſſe* ſhall lead to *happineſſe*; for [m] *without holineſſe no man ſhall ſee God.* Though the ſerpent might come into the earthly Paradiſe; yet [n] *no unclean thing ſhall enter into the new Jeruſalem.* The Spouſe of Chriſt Jeſus is deſcribed to be like [o] *the morning*; yea, *fair as the moon*, and *cleare as the ſunne.* And certainly if heaven ſpewed out the Angels which became wicked, it will never receive the refuſe and vomit of the earth into it. Horrible preſumption it is therefore, when blaſphemers, idolaters, traitours, and filthy and profane perſons ſhall think themſelves fit companions for the God of heaven, and the thrice-bleſſed and ſacred Trinitie. He that will have God hereafter ſay to him, *Come and reigne with me*; muſt now ſay to God, *Come and reigne in me, and over me.* For he that biddeth God depart now, God will bid him depart for ever hereafter.

[m] Heb. 12. 14.

[n] Apoc. 21. 27.

[o] Cant 6. 10.

To come to the point then, How may Gods gracious preſence be ſtill continued amongſt us, and his hand be kept back from us? [p] *Shall we come before him with burnt-offerings, and with calves of a yeare old? Will the Lord be pleaſed with thouſands of rams, or with ten thouſand rivers of oyl? Shall I give my firſt-born for my tranſgreſſion, the fruit of my body for*

[p] Mic. 6. 6, 7.

the ſinne of my ſoul? No no: *He hath ſhewed thee, O man, what is good, and what he requireth of thee; to do juſtly, and to love mercy, and to humble thy ſelf, to walk with thy God.* That which he expecteth, is to be juſt, mercifull, humble, and walk with him; that we yeeld and bend under his hand like young twigs, leſt he break us in pieces for our ſtubbornneſſe. It is he whom we have offended, and to him muſt we go: for he onely that hath ſmitten us, can heal us; he onely that hath wounded us, can cure us. ‖ *Non eſt quò fugias Deo irato, niſi ad Deum placatum; There is no place whither to flee from God being offended, but to God being pacified and appeaſed:* † Ab ejus ſeveritate, ad ejus bonitatem; *From his ſeveritie, unto his bountie and goodneſſe.* What ſhall we do then? ſhall the ſight of many and great ſinnes ſtrike us into deſpair, and make us crie out with Cain, ‡ *Our ſinnes are greater then can be forgiven?* Not ſo: for S. Auſtine ſaith expreſly, ‡ *Mentiris Cain; major enim Dei miſericordia, quàm omnium peccatorum miſeria; Thou lieſt Cain; for the mercy of God is greater then the depth or miſerie of all ſinnes.* There is mercie with him, ‡ *he will not alwayes chide, nor keep his anger for ever*, nor will he abſent himſelf for ever. And the means to obtain his mercie, turn away his wrath, and retain his preſence graciouſly amongſt us, may from that which hath been ſpoken appeare to be twofold. The firſt concerneth ſome of us in *particular:* and the other reſpecteth all and every of us in *generall.*

‖ *Auguſt. ſuper* Pſal. 74.

† *Idem lib. de pœnit.*

‡ Gen. 4. 13.

‡ *Auguſt. in* Gen. 4. 13.

‡ Pſal. 103. 9.

1. The firſt hath relation to the Right Honourable and Right Reverend Judges of this land, together

gether with the reſt of the Magiſtrates, and ſuch as are in place of office and authoritie, *viz.* That at the ſight of theſe great and manifold ſinnes, raging, if not reigning in this land; their juſt and holy zeal and indignation inflame their hearts to proceed againſt them with courage and reſolution, ſeeking by the ſword of juſtice put into their hands, to ſuppreſſe, and (ſo farre as lieth in their power) utterly extirpate and root them out. For the due execution of juſtice and judgement upon delinquents, and the due puniſhing and reſtraining of ſinne by Magiſtrates, is a ſpeciall means to appeaſe the wrath of God. So when the children of Iſrael had very grievouſly ſinned by committing whoredome with the daughters of Moab, the Lords wrath was fiercely kindled againſt them: but when [u] *Phinehas the ſonne of Eleazar the ſonne of Aaron the Prieſt* (moved with zeal at the ſight of the horrible villanie between Zimri, and Cozbi) *took a javelin in his hand, and following them into the tent, thruſt them both through, even through their bellies*; it was ſo acceptable to the Lord, and pleaſing in his ſight, that he ſaid to Moſes, *Phinehas the ſon of Eleazar the ſonne of Aaron the Prieſt, hath turned mine anger away from the children of Iſrael (while he was zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſie.* And in the time of Joſhua, when Achan had offended in taking the execrable thing, the Lord would not be pacified towards Iſrael, untill [x] *Achan with his ſonnes, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had were ſtoned with*

[u] Num. 25. 7.

Verſ. 11.

[x] Joſh. 7. 1, 24, 25.

with ſtones, and burnt with fire. Likewiſe in the dayes of David the land was vexed with a grievous famine for three yeares togother; and when
y 2. Sam. 21. 1, 6. y *David asked counſel of the Lord*, he found that it was becauſe judgement was not executed upon the *bloudy houſe of Saul*, for the cruell and unjuſt ſlaughter of the Gibeonites. And therefore when *ſeven men* of the poſteritie of Saul *were taken and hanged up before the Lord in Gibeah*, then the Lord was appeaſed with the land. That was it which the Prophet Jeremy ſaid to Jehoiakim the ſonne of Joſiah;
z Jer. 22. 15, z *Did not thy father eat and drink, and proſper when he executed judgement and juſtice?* And becauſe he did not the like, treading in his fathers ſteps, the Prophet denounced a fearfull curſe againſt him, *viz.*
19. that *he ſhould be buried as an aſſe is buried*, even *drawn and caſt forth without the gates of Jeruſalem.* The
a *Ariſtotle* Philoſopher could ſay, *Nec Heſperus, nec Lucifer formoſior juſtitiâ; Neither the evening nor the morning ſtarre is more glorious and beautifull in the heavens, then juſtice is upon the earth.* And certainly exceeding pleaſing it is to the Almighty, when the
b Pſal. 82. 6. b *gods on earth* are like the God of heaven, juſt and impartiall to all whether great or ſmall, refuſing
c Prov. 24. 23. to *know faces*, that is, c *reſpect perſons in judgement*; when the laws are not like ſpiders webs, to take the ſmall or little ones, and let the ſtrong and mighty break through; but *Potentes potenter tormenta patientur; the mighty offending, ſhall mightily ſuffer puniſhments:* when they regard no mans perſon, or who he is; but his cauſe, and what he hath done againſt the Lord, remembring that it is his cauſe and

and quarrell, and that (as Jehoſhaphat ſaid in his charge to the Judges) [d] *the judgement is not theirs, but the Lords.* To which agreeth that of Bernard, *Qui recto & compoſito Dei zelo ad pœnam exigendam agitur, non ſuiipſius cauſam, ſed Dei agendam ſuſcipit: He that with a right and ſetled zeal of God is moved to inflict puniſhment, doth not undertake to manage his own, but Gods cauſe.* May I then preſume (Right Honourable) to put you in minde to be zealous for the Lord of hoſts; remembring that idolatry, blaſphemy, ſwearing, profanation of the Lords day, murder, adultery, oppreſſion, and all other ſuch like ſinnes, are the Lords quarrells, and therefore with zeal and reſolution to be undertaken. For (as Hierome ſaith) [e] *Homicidas, ſacrilegos, & venereos punire, non eſt effuſio ſanguinis, ſed legum miniſterium; To puniſh murderers, ſacrilegious, and laſcivious perſons, is not ſhedding of bloud, but the due adminiſtration of the laws.* So ſhall you be not the leaſt part of the means to turn away the wrath of God from us, and continue his gracious preſence amongſt us.

[d] 2. Chr. 19. 6

[e] *In Ezek. lib. 4.*

2. The other concerneth us all in generall, without which the Lord will not be pacified, and return unto us with love and favour; and that is expreſſed in the words of my text, *viz.* that we turn unto the Lord our God by true and unfeigned repentance, *acknowledging our faults, and ſeeking his face.* And this muſt be performed by all without exception: for as Chryſoſtomes compariſon is, *In cythera non ſatis eſt, in uno tantùm nervo concentum efficere; univerſos oportet percuti, & numeroſè & de-*

center: Ità, &c. Like as upon an harp it is not ſufficient to the expreſsion of a full harmony, to ſtrike one ſtring; but they muſt all be touched, and that in due meaſure and proportion: So that the melody of our repentance may ſound ſweetly in the eares of the Lord, it is to be performed not by one, or by ſome few, but with an univerſall harmonie of all eſtates and degrees, and according to the rule and direction of the Word and Spirit of God. Let us therefore all and ſome, great and ſmall, *ſorrow* with Hezekiah, *weep bitterly* with Peter; let our hearts *melt* with Joſiah, and let us
[f] Pſal. 6.6. with David [f] *cauſe our beds to ſwimme, and water our couch with our teares.* Let us fall down at his foot-ſtool, and cry, *Peccavimus; We have ſinned, Lord, we have ſinned; wo unto us that we have ſo done; but have mercy upon us deare God, have mercy upon us; yea again have mercy upon us; and according to the multitude of thy mercies do away our offences.* And let us
[g] Iſa. 1.17,18 all amend our lives, forſake our ſinnes, [g] *ceaſe to do evil, and learn to do well:* and then though *our ſinnes were as crimſon, they ſhall be made white as ſnow: though they were red like ſcarlet, they ſhall be as wooll.*

Oh beloved, let us beware and be warned in time, let us be wiſer then Iſrael and Judah; for they would not return, *acknowledge their fault, and ſeek Gods face;* and therefore you know what a wofull and unparallelled deſolation did overtake them. *Optimum eſt alienâ inſaniâ frui: Happy are we if their folly be our warning.* God is indeed a God of mer-
[h] Pſal. 145.9. cy, and (as David ſaith) [h] *his mercy is over all his works:* yet is he alſo juſt, and if he be provoked too farre, *Patientia læſa vertitur in furorem: His patience*

too

too farre abuſed, turneth at the laſt into fury. Take heed therefore, for if the flie play too long with the candle, at the laſt ſhe ſcorcheth her wings, and loſeth her life; ſo if the ſinner dallie too long with God, he is in danger of ſcorching his ſoul with the fire of hell, and periſhing eternally.

Object. But we have peace and tranquillity (may ſome ſay) and therefore what relation hath all this to us?

Sol. We have the more cauſe to fear and look about us; for all this while the Lord doth but ſhew his forbearance, and expect our repentance: and if inſtead thereof we continue wicked and ungodly, we ſhall in the end finde the truth of that of the Apoſtle, [i] *That when we ſhall ſay peace and ſafety, then ſudden deſtruction ſhall come upon us as travail upon a woman with childe, and we ſhall not eſcape.* [i] 1. Theſ. 5. 3

Beware then, for the arrows of the Lord are very ſwift, & ſtrike very ſuddenly. Little thought Sodom and Gomorrha, [k] *when they preſſed about the doores of Lots houſe,* to ſatisfie their filthy luſt upon the ſtrangers which he had entertained, that they ſhould the very next day be burnt to aſhes with fire and brimſtone from heaven. [k] Gen. 18. 19

Little thought Abſalom, marching in battell array in the morning, that he ſhould the ſame day be [l] *hanged on an oak by the hair of his head, thruſt through with darts, and* ignominiouſly *caſt into a pit, and covered with ſtones.* [l] 2. Sam. 18. 19

Little thought Jezabel, when with her painted face ſhe [m] *ſtood in a window* of her palace in Samaria, perking and braving over Jehu with that oppro. brious taunt, *Had Zimri peace which ſlew his maſter?* [m] 2. King. 9. 30, 31, 33, 36

that ſhe ſhould that very day *be troden under foot of horſes, and eaten of dogs.* Little did Nebuchadnezzar think, when [n] *he walked in the royall palace of Babel, and ſaid, Is not this great Babel that I have built for the houſe of the kingdome, by the might of my power, and for the honour of my Majeſtie?* that *the ſame houre he ſhould be driven from men, and eat graſſe as an ox, till his hairs were grown as eagles feathers, and his nails like birds claws.* Little thought the rich Carle in the Goſpel (when he was ſo buſie in [o] *pulling down his barns, and building greater wherein to lay up his fruits*) of that ſentence from God, *Stulte, hac nocte, &c. Thou fool, this night will they fetch away thy ſoul from thee.* Little thought Lots wife when the [p] Angel *led her by the hand out of Sodom,* and charged her not to look behinde her, that ſhe ſhould the ſame houre be *turned into a pillar of ſalt.* And ſurely the Lord is the ſame for ever; and therefore if we deſpiſe his chaſtiſement, and will not *acknowledge our faults, and ſeek his face;* he will [q] *whet his ſword, and bend his bow,* and go to his quiver, and take forth a ſtrong and ſwift arrow, a *ſweating ſickneſſe,* or a *ſweeping plague, &c.* and ſuddenly ſmite us therewith: or (which is more dreadfull) *go and return unto his place,* departing from us, withdrawing his gracious preſence, and leaving us unto our ſelves, and delivering us into the cruell hands of them that hate us.

[n] Dan. 4. 29, 30, 33.

[o] Luk. 12. 18, 20.

[p] Gen. 19. 16, 26.

[q] Pſal. 7. 12.

To conclude; let us therefore return unto our God in confeſſion, contrition, and true repentance; let our teares ſhew our ſorrow, our ſorrow work repentance not to be repented of, and our repentance

tance be the beginning of a new life [r] *in holineſſe and righteouſneſſe before God.* So will he be graciouſly preſent with us, and [s] *open the windows of heaven, and poure down bleſsings upon us* in this life, and crown us with everlaſting glory in the life to come. To which bleſſed eſtate he bring us, who hath ſo dearely bought us with the price of his moſt precious bloud: to Whom with the Father, and the holy Spirit, we render and aſcribe all poſſible praiſe, glory, and thankſgiving, now at this preſent, and for evermore.

[r] Luk.1.75.

[s] Mal.4.10.

AMEN.

FINIS.

THE CHRISTIAN RACE.

A Sermon preached in the Lecture at KETTERING in the Countie of *Northampton.*

Μόνῳ θεῶν ἐκράτησ.

1. COR. 9. 24.

Know ye not that they which runne in a race, runne all, but one receiveth the prize? So runne that ye may obtain.

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Heb. 12. verſe 1.

Wherefore let us alſo, ſeeing that we are compaſſed with ſo great a cloud of witneſſes, caſt away every thing that preſſeth down, and the ſinne that hangeth ſo faſt on: let us run with patience the race that is ſet before us.

I Am loath to ſpend time in ſpeaking by way of preamble, of the authour, or ſtile, and phraſe of this epiſtle: Onely in brief, you may pleaſe to take notice, that the whole epiſtle is a kinde of Syllogiſm, though *expanſâ manu, in a rhetoricall manner.* The Propoſition and Aſſumption whereof are in the former part, unto the words of my text: And the Concluſion from thence unto the end.

This whole verſe that I have made choice to treat of at this time, is *Oratio tranſlatitia*, a borrowed or figurative ſpeech, or continued Metaphor throughout. The generall ſcope, and argument whereof, is matter of exhortation. And for orders ſake, I divide it into two parts.

1. The exhortation it ſelf, or the matter whereunto we are exhorted, in theſe words, *Let us runne the race that is ſet before us.*

2. The circumstances whereby the Apostle inforceth his exhortation; which are these three:

1. An inducement or motive; *Seeing that we are compassed with so great a cloud of witnesses.*

2. A direction how to prepare, & fit our selves to the performance of the dutie to which we are exhorted; *Casting away every thing that presseth down, and the sinne which hangeth so fast on us.*

3. The manner how we are to runne this race; *With patience.*

This shall suffice for the Analyticall resolution of the words; for these points thus enfolded in order, will (as I suppose) make the whole matter plain and evident.

1. We are to consider the exhortation it self, in these words; *Let us runne the race that is set before us.* It is a Metaphoricall speech familiarly used in the writings of this Apostle, as appeareth not onely here, but also in sundrie other places of his epi-
[a] 1.Cor.9.24 stles: for so he speaketh to the Corinthians; [a] *Know ye not, that they which runne in a race, runne all; yet one receiveth the prize? So runne that ye may obtain.*
[b] Philip.3.14 And to the Philippians; [b] And *follow hard towards the mark, for the prize of the high calling of God in Christ Jesus.* And by this Metaphor the Apostle admonisheth us of the condition of our life, which is like a race, wherein runners do exercise themselves, and strive for the prize. Chrysostom setteth out this Metaphor more plainly and fully, affirming *our life*, to be *a race*, the *law* and the *gospel*, to be the *two rails* or *lists*; *God* and the *Saints*, to be *spectatours*: that *we* are the *runners*, and that *Jesus*

ſus is at the *goale* or *mark*, as a rewarder, to give the prize, which is eternall life. The life therefore of a Chriſtian is not (as the carnall profeſſour accounteth it) a ſtool and a cuſhion, matter of eaſe. We muſt not think to be carried to heaven in a feather-bed; our faith is not *ſedentaria fides, a ſitting*, but *a running faith*; not an idle, but a working faith; if the Poet ſaid truely,

[c] *Qui ſtudet optatam curſu contingere metam,*
Multa tulit, fecitque puer, ſudavit, & alſit,
Abſtinuit Venere, & vino, &c.

[c] Horat. de art. poëtic.

If ſuch as runne for an earthly prize, (which commonly is nothing but a whiffe of vain glorie, which periſheth in the enjoying) endure ſo much both in preparing themſelves, and alſo performing the race; then what pains, what labour ſhould ſeem too great to us, which runne for a heavenly and everlaſting prize? we muſt not conceive that we are brought into this life, *ad otium & delicias*; *to be idle and voluptuous*; but to ſuſtain labour, and endure pains and ſweat; not to ſee others runne, but to runne our ſelves. And therefore we are not to dream of eaſe and pleaſure, in the poſſeſſion of Chriſtianitie, but *let us runne*. This life is [b] *via regni, non regnum*; but *the way to the kingdome, not the kingdome it ſelf*. There is no expecting the prize, untill the race be ended. We muſt not look for [c] *the crown of righteouſneſſe*, with S. Paul, untill with him, *we have fought the good fight, finiſhed our courſe, and kept the faith*.

[b] Bern.

[c] 2. Tim. 4. 7, 8.

Let us runne the race.] A race is a ſwift motion, with all earneſtneſſe and ſtriving: and ſuch muſt

our progresse be in the way to heaven: not creeping like snails, but swift as an eagle, [f] *following* or pressing *hard towards the mark, for the prize of the high calling of God, in Christ Jesus.* The originall word ἀγὼν, is observed to signifie [g] both *the place to runne in*, which the Latines call *stadium*, *a race-plot*, & also *the action it self* of running therein. And in the proprietie of the signification thereof, it pointeth out the manner of the race which we are to runne, *viz.* that it must be performed with labour and striving, *more athletarum, after the manner of champions*, or wrestlers: for so I finde the word used by our Apostle in the 4. verse of this chapter, [h] *Ye have not yet resisted unto bloud,* πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, *striving against sinne.* And therefore [i] Job compareth the life of man to a *warfare upon earth.* And the Apostle affirmeth the way to heaven, to be [k] *through many afflictions.* Which moved him to encourage Timothie, and stirre him up in these words, [l] *Thou therefore suffer affliction, as a good souldier of Jesus Christ.* In the race we shall meet, and must encounter with enemies: though it be a race, yet it is *Certamen curſorium; a running fight*, or *a fighting race*, whether you please. And therefore the Apostle directs us to [m] *put on* armour, even *the whole armour of God*, instructing us in every part thereof, from the head to the foot: and that being so armed, we play the souldiers, and [n] *fight a good fight.* And indeed, if the race and way were plain, and without impediments, there needed no such earnest exhortation, to inforce us to enter into it; for who would refuse?

[f] Philip. 3. 1

[g] *Pareus in locum.*

[h] Heb. 12. 4.

[i] Job 7. 1.

[k] Act. 14. 22.

[l] 2. Tim. 2. 3.

[m] Eph. 6. 11. &c.

[n] 2. Tim. 4. 7.

refuſe? But we muſt runne with reſolution to outrunne, and to overthrow whatſoever doth oppoſe us in the way. We muſt be like thoſe Jews which repaired the Temple in the time of Nehemiah, which being beſet with many enemies ſeeking to oppoſe and hinder them, ° *wrought upon the wall with one hand, and with the other held the ſword*, ready to defend themſelves, and beat back others that would attempt to hinder them: ſo muſt we be expedite and nimble in gathering up our feet to runne the race toward heaven; and yet withall carry our weapons in our hands, ready to beat back and overthrow all ſuch enemies as ſhall oppoſe us, ſtop our courſe, or turn us out of the way. If this was not ſo, every one would be ready to enter into the race: but *Hinc illæ lacrymæ*; this is that which diſcourageth the carnall man: he would gladly go to heaven, but he cannot endure to heare of this labour and pains, this running, and ſweating, and fighting. He could heartily wiſh, with the ſonnes of Zebedeus, to ᵖ *ſit at the right hand or left hand of Chriſt in his kingdome:* but he cannot endure to heare of *drinking of his cup*, nor *being baptized with his baptiſme of the croſſe:* ſeeing heaven muſt coſt ſo deare, he had rather bid it farewell, and with Demas, ᵠ *embrace this preſent world.* But what race is it, that with ſo much labour and pains, courage and fortitude muſt be performed of us? Let the Apoſtle anſwer in his own words, *The race that is ſet before us.* The wicked run in their race, and that very ſwiftly, and with great reſolution: ʳ *Every one turneth to his race, as the horſe ruſheth into*

° Neh.4.17.

ᵖ Mat.20.21, 22.

ᵠ 2.Tim.4.10.

ʳ Jer.8.6.

the battell, through thick and thin, no dromedarie swifter: but alas! it is not in *the race set before us*, but in a race of their own chooſing; not in the [f] *ſtrait way that leadeth unto life*, but in the by-paths of ſin which lead unto deſtruction, and the broad way which tendeth unto hell and damnation. We muſt not runne thus; for then the ſwifter we are, the more we haſten to our deſtruction, and the ſooner we arrive at hell gates. But our race muſt be *the race ſet before us*, our courſe is limited; we muſt be ſure to keep within the two liſts or rails of the Law and the Goſpel, wherein God hath ſet and pointed out this race before us. For therein every Chriſtian may finde out a double race appointed by God for him to runne; 1. The generall race of Chriſtianitie, which all without exception are bound to runne: and it is that which David promiſeth to perform; [t] *I will runne the way of thy commandments*. 2. The particular race of every man his vocation or calling, concerning which the Apoſtle hath an expreſſe rule; [u] *As God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk*. And again, [x] *Let every man abide in the ſame calling wherein he was called*. For both theſe callings we have full and abſolute direction in the word of God, in the Law and the Goſpel; and whatſoever we finde therein commended unto us, that is *the race ſet before us*. This therefore doth directly croſſe a double point of Poperie. Firſt, their voluntary afflicting themſelves by whippings, pilgrimages, and ſuch other like inventions of their own brain, for which they have no ground

[f] Mat. 7. 13, 14.

[t] Pſal. 119. 32

[u] 1. Cor. 7. 17

[x] Verſ. 20.

ground from the word of God, neither Law nor Goſpel. This is not to [x] *take up the croſſe of Chriſt and beare it*; but to deviſe and frame a croſſe unto themſelves of their own deviſing. This is not to *runne the race ſet before us*; but a race of their own inventing, as if they were wiſer then Chriſt, and could finde out a better way to heaven, then he hath ſet before us in his Goſpel. Secondly, the like may be ſaid of all manner of will-worſhip, whereof the greateſt part of the religion of the Church of Rome conſiſteth; *viz.* their holy water, their holy aſhes, pilgrimages, adoration of reliques, &c. whereof our Saviour Chriſt ſaith, [y] *In vain ye worſhip me, teaching for doctrines the commandments of men:* all which when they ſhall plead by way of merit at the laſt day, Chriſt will anſwer them as God did ſometime the Jews in the like caſe, [z] *Who required theſe things at your hands?* For theſe are not the race ſet before us, but idle inventions and traditions of men.

[x] Mat. 8. 34.

[y] Mark 7.7.

[z] Iſa. 1. 12.

To conclude, by this phraſe of ſpeech, the Apoſtle implieth, that God is ἀγωνοθέτης, *a race-maſter*, who bringeth us into this world, as into a race, to runne, and out-runne; to ſtrive and fight, before he give us the prize, which is the crown of glorie: and therefore our race muſt be directed according to his will, or elſe we runne in vain, and loſe the prize. This conſideration of the Authour, or Maſter of the race, doth yeeld unto us a double uſe.

1. To ſtirre us up with cheerfulneſſe and alacritie in running this ſpirituall race; becauſe we have

have *Deum præsidem cum cæleſti brabio, God the preſident of the race with the heavenly prize.* Which cannot but notably encourage us in the way of pietie, and an holy converſation; according to that which is ſaid of our Saviour Jeſus Chriſt, that,

[a] Heb. 12. 2. [a] *For the joy that was ſet before him, he endured the croſſe, deſpiſing the ſhame, and is ſet at the right hand of the throne of God.*

2. The will and preſence of God ought to arm us with patience and conſtancie againſt all manner of wearineſſe, trouble, and difficultie in this race; eſpecially remembring that of the Apoſtle, [b] *God is faithfull, and will not ſuffer us to be tempted above that we be able, but will with the temptation alſo make away to eſcape, that we may be able to bear it:* for it is as if our Saviour Chriſt ſhould reach out the heavenly crown towards us, and ſay, Here it is; winne it, and weare it: or (as Auſtine ſaith) as if God ſhould crie from heaven, [c] *Specto vos, luctamini adjuvabo, vincite ego vos coronabo; I behold, ſtrive and I will help you, overcome and I will crown you.* For ſo he promiſed unto the Church of Smyrna; [d] *Be thou faithfull unto the death, and I will give thee the crown of life.* And thus much ſhall ſuffice concerning the exhortation.

[b] 1. Cor. 10. 13.

[c] *In* Pſal. 39.

[d] Apoc. 2. 10.

2. We are to treat of the circumſtances inforcing the exhortation, which before appeared to be three. I ſhall not need to repeat them, but to handle them in order.

1. The firſt, which offereth it ſelf to our conſideration, is the motive, or inducement to excite us to the practiſe of this dutie, in theſe words,

A *Wherefore*

Wherefore ſeeing that we are compaſſed with ſo great a cloud of witneſſes. In this inference *wherefore*, he ſheweth to what end it was that he recited ſo long a [e] catalogue of Saints, whoſe faith was famous, and excelled under the law, *viz.* that by their example he might excite and encourage us to tread in their ſteps, and follow their example. And there is an emphaſis in theſe words, καὶ ἡμεῖς, *let us alſo*: If they did ſo happily runne the race, & finiſh their courſe, much more ought we to do the like, becauſe of our happie eſtate above theirs, [f] *God providing a better thing for us, that they without us ſhould not be perfect*; they but expecting and deſiring that which we have ſeen in the full complement. The Apoſtle draweth his argument *ab exemplo*, becauſe examples are matter of ſenſe, and for the moſt part move more then precepts: and alſo to ſhew that he doth not perſwade us to an impoſſibilitie; becauſe he ſheweth apparently that it hath been done by others before us. It is in effect the ſame with that of Saint James, [g] *Take (my brethren) the Prophets for an enſample of ſuffering adverſitie, and of long patience*: as if he had ſaid, Look upon the examples of the Prophets, Patriarchs, & Saints of God, which have runne the race with faith and patience before you. But let us conſider the words themſelves: *Seeing that we are compaſſed with ſo great a cloud of witneſſes.* Wherein we may obſerve three things. 1. Why it is called *a cloud.* 2. Why it is termed *great.* 3. Whereof it is ſaid to conſiſt; *viz. of witneſſes.*

[e] Hebr. 11.

[f] Heb. 11. 40.

[g] Jam. 5. 10.

1. The word *cloud* is here uſed Metaphorical-

ly, [h] *pro condensata & copiosa Patrum multitudine; for the copious and condensate multitude of the Fathers.* And they are so called (according to the ancient Fathers) for two reasons: the one whereof is taken from the Cause, and the other from the Effect.

1. From the cause; *viz.* As clouds are by the heat of the sunne extracted or exhaled out of the grosse substance of the elements of the earth and water; but being elevated and sublimed towards the upper region of the aire, are rarefied and made of a more subtile and celestiall nature: So the Saints of God are by the [i] *Sunne of righteousnesse*, as it were, exhaled out of the grosse and sinfull masse of mankinde lost in Adam; but are by him sublimed and transformed into a more excellent, spirituall, and heavenly nature, and at the last translated into heaven it self. So [k] *Elias was a man subject to the like infirmities as we are*, and yet [l] *went up by a whirlwinde into heaven.* But especially hereunto alludeth that of our Saviour Christ himself, [m] *And I, if I be lifted up from the earth, will draw all men unto me.*

2 From the effect; because they produce a parallell effect with the clouds; not [n] *clouds without rain*, but [o] *clouds that drop down righteousnesse*; like unto a [p] *cloud of dew in the heat of harvest.* For so are [q] Lyra his words; *Propter vitæ fastigium, & doctrinæ stillicidium, congregatio Sanctorum dicitur nubes; For the excellencie of their lives, and the sweet distilling showers of their doctrine, the societie of the Saints is called a cloud.* For like as sweet showers of rain falling

[h] *Paræus in locum.*
[i] Mal.4.2.
[k] Jam.5.17.
[l] 2.King.2. 11.
[m] Joh.12.32.
[n] Prov.25.14
[o] Isa.45.8.
[p] Chap.18.4.
[q] *In locum.*

falling from the clouds, refreſh the dry and thirſty ground; ſo do the examples of the faith and holineſſe of the Saints, and the patience of the Martyrs of Chriſt Jeſus, together with the ſweet diſtilling drops of their heavenly doctrine, refreſh thoſe that are in the [r] *fiery triall.* [f] *Sanguis martyrum eſt ſemen Eccleſiæ; The bloud of the Martyrs is the ſeed of the Church.*

[r] 1. Pet. 4. 12. [f] *Auguſt.*

To theſe two reaſons of the ancient Fathers, M[r]. [t] Perkins hath added a third, *viz.* that as the children of Iſrael had their cloud to guide and direct them through the vaſt wilderneſſe unto the land of Canaan; ſo now alſo, that the Church or [u] *Iſrael of God* might not be deſtitute of a cloud for their direction through the wilderneſſe of this world to the ſpirituall Canaan, the land of everlaſting life, this cloud of witneſſes is propounded as their pattern. To which purpoſe their eyes ſhould be alwayes fixed upon this *cloud of witneſſes.*

[t] *In locum.*

[u] Gal. 6. 16.

2. It is called *a great cloud,* becauſe it conſiſts of ſo many thouſands & myriads of Patriarchs, Prophets, Saints, and Martyrs. And ſo much alſo the other epithite doth expreſſe, περιχείμενον ἡμῖν, *compaſſing us about,* or placed round about us: ſo that which way ſoever we turn our ſelves or caſt our eyes (as if the whole aire was filled with this cloud) we may behold famous examples for us to imitate and follow. And this cloud may fitly be compared to Eliah his cloud, which at the firſt was but a little one, [x] *ariſing out of the ſea like a mans hand*; but after a ſhort time it overſpread the

[x] 1. King. 18. 44, 45.

heaven which was black therewith: ſo this cloud at the firſt appeared very ſmall, conſiſting but of
x Gen.4. one ſingle perſon, *viz.* of righteous x Abel under
y Act.7. the Law, and of y Stephen the Protomartyr under the Goſpel. But it is now increaſed to an exceeding greatneſſe, conſiſting of thouſand thouſands.

3. This cloud is ſaid to conſiſt *of witneſſes*; for ſo the Apoſtle ſtileth the Patriarchs, Prophets, Apoſtles, Saints, and Martyrs of Jeſus Chriſt. And they are ſo called, *Activè, & Paſſivè; Actively, and Paſſively.*

1. Actively, becauſe they did both in their life and doctrine admirably teſtifie Gods goodneſſe, truth, mercy, power, providence, &c. and alſo by their example gave a ſingular teſtimony of the excellencie of their faith and pietie, whereby onely we may pleaſe God. And hereof the Apoſtle
z Heb.11.4. ſpeaketh at large z in the former chapter, from the fourth to the 34 verſe.

2. Paſſively, becauſe they ſuffered with faith, patience, and conſtancie, manifold afflictions; and ſome of them martyrdome it ſelf, for the teſtimonie of the truth of God, and the Goſpel of Jeſus Chriſt. And this alſo our Apoſtle hath excellent-
a *Ibid.* ver. 35, 36, 37, 38 ly ſet forth in the former chapter; a *Others alſo were racked, and others were tried by mockings, and ſcourgings: yea moreover, by bonds and impriſonment. They were ſtoned, they were ſawn aſunder, they were tempted, were ſlain with the ſword, they wandred up and down in ſheeps ſkinnes and goats-ſkinnes, being deſtitute, afflicted, tormented; of whom the world was not worthy: they wandered in wilderneſſes, and mountains,*

tains, and dens, and caves of the earth. And that is it which maketh a perfect witneſſe, when the truth is ſealed unto by afflictions, and (if the caſe ſo required) by laying down their lives, and ſhedding of their bloud: to which the original word μαρτύρων agreeth; which may be tranſlated either *witneſſes* or *martyrs*; a Martyr being nothing elſe but a witneſſe ſuffering death in the cauſe of Chriſt Jeſus and his Goſpel. And well may theſe be called *witneſſes:* for as they have already witneſſed in this kinde while they lived upon earth, ſo alſo when the [b] *Lord ſhall come to be a ſwift witneſſe in judgement*, this cloud of witneſſes ſhall again compaſſe us about, and witneſſe (if we hold the ſame courſe which they have done) with us; and if not, againſt us. This then is the inducing reaſon & moving cauſe wherewith the Apoſtle doth excite and encourage us to the dutie of *running the race ſet before us*; viz. that ſeeing ſo many famous Saints and Martyrs have with faith and patience runne the race before us; and now (having finiſhed their courſe) enjoy the prize, and ſit crowned with glory in heaven; we alſo (moved with their example) do with the like zeal and pietie, faith and patience, runne the race ſet before us; that we alſo in our due time may receive the prize, even the crown of glory and immortalitie.

[b] Mal. 3. 5.

2. The Apoſtle doth not content himſelf to have exhorted and moved us to undertake the duty of *running the race ſet before us*, and alſo to have encouraged us thereunto by the examples of the Saints and Martyrs of Chriſt; but alſo (knowing it

to be a matter not onely of high consequence, but also of great difficultie) he proceedeth to teach us in the second circumstance, how to prepare our selves that we may be the more fit and able to perform this great task required of us, *viz.* in these words (as they run in the originall) *Casting away every thing that presseth down, and the sinne that hangeth so fast on.* And the manner of his direction for preparation consisteth in removing such impediments as might prove heavie and troublesome, and so hinder us in the race. And these impediments are here expressed, 1. in generall; 2. in particular.

1. In generall, he exhorteth us to cast away *every thing that presseth down.* The originall word ὄγκον, Beza translateth in Latin, *pondus, a weight*; Erasmus, *onus, a burden*; and others *crassam & tardam molem*; *whatsoever is grosse, heavie, and burdensome,* or *troublesome in the way.* Wherein he alludeth to the Metaphor of running in a race: for like as nothing doth sooner cause the champions to come short, and lose the prize, then grossenesse of body, or any heavie burden which they sustain and carrie with them: So neither is there any greater impediment to the agilitie and nimblenesse of the soul in the race and way to heaven, then those things which are burdensome to the spirit, and do depresse and keep it down from mounting aloft, and soaring towards heaven. Of which kinde are the delights of the world, the cares of this life, the lusts of the flesh, securitie, riot, and whatsoever else being heavie and troublesome doth hinder

der us in the ſpirituall race. All muſt be laid aſide and caſt away that we may runne *inoffenſo pede, without tripping or ſtumbling*, without let or impediment, to the end of the race, that we may obtain the prize. Under this ὄγκον, the ancient Fathers do reduce all manner of impediments; not onely the having or uſing of things unlawfull, but alſo the abuſe, or inexpedient uſe of things indifferent or commanded. For prayer may be [c] *turned into ſinne*; and our table may be made [d] *a ſnare to catch us withall, and our proſperitie, our ruine.* The gueſts which were invited to the [e] great ſupper, intangled themſelves with farms, and oxen, and wives; things indifferent, and very lawfull to be uſed: but yet were they ſo uſed, or rather abuſed by them, that they proved ſufficient impediments to exclude them for ever from that heavenly ſupper; as appeareth by that peremptorie and diffinitive ſentence of the Maſter of the feaſt, *I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.* Lawfulneſſe without expediencie, is not to be followed: & therefore the Apoſtle doth well exhort us to [f] *uſe this world, as if we uſed it not:* for all theſe worldly things muſt be laid aſide; and with the ſame Apoſtle, be [g] *accounted as dung* and caſt away, ſo farre, or when we finde them impediments in the race and way towards heaven; that ſo we may not be inſnared, or ſhackled with the gives and fetters of theſe earthly things. It is dangerous to [h] *lade our ſelves with thick clay*; which made our Saviour Chriſt ſay of a rich mans entering into heaven; [i] *It is eaſier for a camel to go through the*

[c] Pſal. 119.7.
[d] Pſal. 69.22.
[e] Luk. 14.16, 18, 19, 20.
Verſ. 24.
[f] 1. Cor. 7.31
[g] Phil. 3.8.
[h] Habac. 2.6.
[i] Mat. 19.24.

the eye of a needle, then for a rich man to enter into the kingdome of heaven. Yea, and S. Mark ſpeaking of the ſame point, he affirmeth it to be [k] παρὰ ἀνθρώποις ἀδύνατον, *impoſsible with men,* though all things be poſſible with God. To conclude: it is the ſame in effect with that of our Saviour Chriſt, [l] *If thy right eye offend thee, pluck it out, and caſt it from thee. And if thy right hand offend thee, cut it off, and caſt it from thee; for it is profitable for thee that one of thy members periſh, and not that thy whole body ſhould be caſt into hell.* Whatſoever thou poſſeſſeſt in this preſent world, though it be as deare unto thee as thy right eye, or thy right hand; yet if it prove to be an impediment unto thee in thy way or race towards heaven, caſt it away and abhorre it for ever: yea, though it be more precious then farms, and oxen, and worldly pelf; even as thy father that begat thee, thy mother that bare thee, or thy wife in thy boſome. Remember that heavenly counſel which Hierome gave to Heliodorus, exhorting him to renounce this preſent world, and follow Chriſt: [m] *Licèt parvulus ex collo pendeat nepos, licèt ſparſo crine & ſciſsis veſtibus ubera quibus te nutrierat mater oſtendat, licèt in limine pater jaceat; per calcatum perge patrem, ſiccis oculis ad vexillum crucis evola: Though thy prettie ſmiling ſon hang about thy neck, though thy mother with her hair caſt about her ſhoulders, and garments rent, ſhould hold forth and beſeech thee by thoſe breaſts that once gave thee ſuck; yea, though thy father ſhould lay himſelf croſſe the threſhold to ſtop the paſſage; yet trample upon him, paſſe over him, and with dry eyes haſte thee to the banner of the croſſe, the ſtandard of*

k Mark 10.27

l Mat. 5.29,30

m *Epiſt. lib. 2. epiſt. 6.*

of Chriſt crucified. And a little after, *Solum pietatis genus eſt, in hac re eſſe crudelem: It is a ſingular kinde of pietie* (ſaith he) *to be cruell, untractable, or ſuch a one as will not be intreated in this caſe.* With ſuch reſolution therefore ſhould we reject luſts, pleaſures, riches, honours, and whatſoever elſe doth preſſe down, and hinder us in the way to heaven. For our Saviour Chriſt ſaith, [m] *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his own life alſo, he cannot be my diſciple.* And again, [n] *He that loveth father or mother more then me, is not worthie of me.* And theſe are the generall impediments which muſt be caſt away, becauſe they preſſe down, and hinder us in running *the race ſet before us.*

m Luk. 14. 26.

n Mat. 10. 37.

2. The Apoſtle in particular points out the chief impediments which we muſt eſpecially above all other, as the moſt troubleſome and dangerous, beware of, and caſt away, *viz. ſinne.* Which he doth therefore deſcribe by a fit epithite to expreſſe the nature of it, εὐπερίστατον ἁμαρτίαν, *the ſinne that hangeth ſo faſt on.* Which † Chryſoſtom ſaith may be taken either Actively, *viz.* which doth eaſily circumvent us; or Paſſively, *viz.* which may be eaſily circumvented by us. But I conceive the Active more properly to agree to this place; for I ſuppoſe that the Apoſtles intent & ſcope here, was not by this epithite to extenuate, but rather to aggravate the trouble of ſinne; and to ſet it forth as a chief and principall impediment in running the race ſet before us. And according to this ſenſe Beza doth tranſlate it, [o] *Et peccato ad nos circumcingendos proclivi; And the ſinne which is ſo prone and readie to in-*

† *In locum.*

o *In Annot.*

close us, or compasse us about. Erasmus readeth it, *Et tenaciter inhærente peccato; And the sinne which doth adhere and cleave unto us:* which agreeth in the sense, though it answer not expressly to the words; περισχάναι (as Beza observeth) being never found in that signification, though there want not some which think, that the Apostle did allude to that
p Ezek. 24. 6. place of the Prophet p Ezekiel, where the wicked are compared to a pot, whose rust, or scumme cleaveth so fast to it, that it cannot without great difficultie be scraped or rubbed off. And indeed sinne is very fitly so called from the effect, as then which nothing is more apt to compasse and inclose us, and as it were with strong bonds to detain us, & so hinder us in the race: so that when we should
q Phil. 3. 14. be nimbly running, or q *pressing forward toward the mark*; our feet, the feet of our souls, which are our affections (according to S. Austine) seem to be tied, or fettered together with the bonds of
r Is locum. sinne and naturall corruption. r *Semper est in promptu, ut cursum nostrum ad vitam beatam impediat,* (saith Tremellius) *It is ever at hand to hinder our*
s Ubi supra. *progresse to everlasting life.* And so s Beza also; *Nos undique peccatum obsidet, ità ut excurrere non possimus: Sinne so besiegeth us on all parts, that we cannot runne directly on to the end of the race:* yea, the nature of sinne is like a scorpion, to embrace and clasp a man, and winding the tail about to sting and destroy. And this may be understood either Generally of all manner of sin, as hath already appeared; or else in Particular of some one peculiar kinde of sin. And so there are too kindes to which the word εὐπερίστατον, *hanging so fast on*, doth most fitly agree.

1. It

1. If we underſtand in particular by it, *peccatum illud inhabitans in carne etiam ſanctorum; that ſinne dwelling in the fleſh even of the regenerate:* which by no ſtudie, labour, nor induſtrie can be utterly ſuppreſſed; but it will ſtill trouble and hinder the godly, and aſſay to turn them out of the right way, which leadeth to life everlaſting. This is that originall concupiſcence dwelling in the fleſh, whereof the Apoſtle complains ſo bitterly: [t] *But I ſee* (ſaith he) *another law in my members warring againſt the law of my minde, and bringing me into captivitie to the law of ſinne which is in my members. O wretched man that I am, who ſhall deliver me from the body of this death?* And elſewhere he calls it (according to divers interpreters) [u] *A prick in the fleſh, the meſſinger of Satan to buffet him;* and ſaith, that *thriſe he beſought the Lord that it might depart from him*, but received no other anſwer, but *My grace is ſufficient for thee:* and therefore it may very fitly be called ἐυπερίστατον, *the ſinne that hangeth ſo faſt on.* And it ſeemeth that the Apoſtle having this experience in himſelf formerly, and being yet mindefull thereof, exhorteth the Hebrews eſpecially to labour to caſt it off; not that in this life it can be wholly caſt away and utterly rooted out; but yet by that grace from above, power is granted to the godly ſo to ſuppreſſe it, that it may not carry them away [x] *captive unto ſinne*, or [y] *reigne in their mortall bodies*; or enſnare them *ſuis inſidiis, with his ſubtile ſtratagems.*

t Rom. 7.23, 24.

u 2. Cor. 12. 7, 8.

x Rom. 7.23.
y Chap. 6. 12.

2. If we underſtand it of ſome one particular beloved darling-ſinne, wherewith a man is moſt delighted: as every man living hath firſt or laſt *a peccatum*

tum in deliciis, a darling sin, which seems unto him but *peccatillum, some small pettie sinne*, though it be never so great. And commonly this kinde of sinne is so sweet unto the sinner, and so entirely affected, that a man will forsake all that ever he possesseth, yea and adventure life it self rather then forsake it: yea many a one hath lost heaven to enjoy it. And therefore this kinde of sinne also may fitly be called ἐυπερίστατον ἁμαρτίαν, *the sinne that hangeth so fast on.* And the sinner will be contented to part with all other sinnes, that he may still enjoy this sinne. Hereof Naaman is usually alledged as an example,

z 2. King. 5. 15. 17. who acknowledged to Elisha that there was z *no God in all the world but in Israel*; and promised to *offer neither burnt-sacrifice, nor offering unto any other God, save unto the Lord*: but with condition that he might still enjoy his darling sinne of covetousnesse and ambitious desire of honour; to which purpose he must be dispensed with, to be an idolater still,

18. as his own words seem to import; *Herein the Lord be mercifull unto thy servant, that when my master goeth into the house of Rimmon to worship there, and leaneth on mine hand, and I bowe my self in the house of Rimmon; the Lord be mercifull unto thy servant in this point.* And therefore is not this *the sinne that hangeth so fast on?* So Herod

a Mark. 6. 20. a feared John Baptist (knowing that he was a just man & an holy) and reverenced him: & when he heard him, he did many things, and heard him gladly, untill he touched upon his

b Verse 18. darling sinne, saying, b *It is not lawfull for thee to have thy brothers wife.* But when that came into question, he resolved that John Baptist should lose his head, and he himself hazard his life and kingdome,

rather

rather then part with his darling & beloved ſinne. And ſo likewiſe S. Auſtine confeſſeth, that after his converſion his *peccatum in deliciis*, his darling ſinne would not leave him of a long time; but ſtill did as it were whiſper into his eares inticing words, *O wilt thou forſake me now? &c.* And therefore it is cleare, that he alſo found it to be a ſinne that hangeth faſt on, and is not (without great difficultie) forſaken, or caſt away. And therefore well might the Apoſtle point out ſinne, and eſpecially ſuch ſinnes as theſe, as the chief impediments in running the heavenly race; which if we deſire, with *the cloud of witneſſes*, to finiſh with joy, that we may obtain the prize of eternall glorie, we muſt *caſt away every thing that preſſeth down*, all impediments in generall, eſpecially *that ſinne which hangeth ſo faſt on:* And above all other ſinnes theſe bewitching, beloved, and darling ſinnes, which do ſo ſtrongly depreſſe, enſnare, and hinder us in the way; that we may be the better fitted and enabled to *runne the race ſet before us.* And this may ſuffice concerning the ſecond circumſtance of Preparation.

3. In the laſt place the Apoſtle directeth us for the manner, how this race muſt be runne; *viz.* being directed by the word of God, encouraged by *the cloud of witneſſes*, and prepared by removing or caſting away all impediments, *the race muſt be runne with patience.* For all that went before is not ſufficient; the prize will not be obtained except this alſo be added, that we hold out to the end of the race with patience. Every man is ready to ſet forward buſily at the beginning, but their winde faileth before they come neare to the end of the

race; and so they faint, come short, and lose the prize. The way to heaven is fitly compared to [c] *Jacobs ladder, which stood upon the earth, but the top of it reached up to heaven:* and therefore it is to little purpose to ascend one or two of the rounds or steps of that ladder, and no more: there is no stepping into heaven untill we have passed them all; we cannot go to heaven *per saltum*, *by a leap* or jump; it is not had in a trice, but by going forward by steps and degrees, and holding out with patience unto the end. We must strive, and sweat, and labour, and yet persevere without fainting: for our Saviour Christ saith, [d] *Whosoever shall endure unto the end, he shall be saved.* For if in the way we wax weary, and with the [e] foolish virgins fall asleep; we shall be sure with them to be excluded when the Bridegroom cometh. It is not enough to begin well, nor to continue for a time onely; but we must runne δι' ὑπομονῆς, *with patience:* of ὑπὸ and μένειν, of *enduring under any thing:* like a man that standeth under some weightie burden, readie to presse him down, and yet he resolveth with patience to sustain and endure it. So must we in this race be letted by no impediments, nor faint and be short-winded, but runne it throughout unto the end. Now therefore it appeares, that to the running of this race aright, the Apostle requireth three speciall vertues of us.

c Gen. 28. 12.

d Mar. 13. 13.

e Mat 25. 4, 5

1. Diligence: for we must *runne*, not walk, or creep like snails; according to that prophesie of the Gentiles flocking to Christ; [f] *Qui sunt isti, qui volant ut nubes, &c. Who are these that flie like a cloud, and as the doves to their windows?* The way to heaven

f Isa 60. 8.

ven is not eaſie, or a ſhort journey, which every dreaming droan or creeping ſnail may perform with eaſe, going and ſtaying at his pleaſure; but (as Chriſt ſaith) [g] *Regnum cælorum vim patitur, & violenti rapiunt illud; The kingdome of heaven ſuffers violence, and the violent take it by force.* A man muſt be earneſt and zealous in his religion: for if he be but [h] *luke-warm*, God threatneth to *ſpew him out of his mouth.* God loveth zeal and fervencie, but he cannot away with half-ſervice, nor ſuch as are [i] almoſt Chriſtians, like Agrippa. Under the Law he would not take lame, or halting ſacrifice; and under the Goſpel he abhorreth ſlow, lame, and imperfect ſervice. Saint James ſaith, [k] *Be ſwift to heare:* and what he requireth in that one, is requiſite in all other Chriſtian duties. [l] *Curſed* (ſaith the Prophet) *be he that doth the work of the Lord negligently.* Peter and John [m] *ran both together*, ſtriving who ſhould come firſt to the ſepulchre of Chriſt. How much more ought we to runne, and ſtrive to outrunne others, that we may come firſt to be with him in glorie?

[g] Matt. 11. 12

[h] Apoc. 3. 16.

[i] Act. 26. 28.

[k] Jam. 1. 19.

[l] Jer. 48. 10.

[m] Joh. 20. 4.

2. Abſtinence: Whatſoever letteth and hindereth us in the race, muſt be caſt away: we are [n] burdens to our ſelves, and therefore had need to be free from all other impediments which might moleſt and trouble us in the way, when we ſhould be nimbly footing it towards heaven.

[n] Job. 7. 20.

3. Patience: For if we be ſhort-winded, and faint in the way, we loſe the prize, and run in vain. And this laſt vertue of Patience, is required for two reaſons:

1. For ſuffering, and enduring afflictions and other

other impediments: for patience will teach us to passe through all the pricks, even with joy. When we consider, or cast our eyes upon the manifold troubles, afflictions, crosses, and enemies, which we must encounter with in the way; our spirits may peradventure begin to faint and droop within us: but if we lift up our eyes from the earth, and look to Christ *calling*, the Spirit *assisting*, the Father *blessing*, the Angels *comforting*, the Word *directing*, and the Crown *inviting*; it will make us
o Psal.19.15. like the o Sunne, *which cometh forth as a bridegroom out of his chamber, and rejoyceth as a mightie giant to run his race.* And therefore the Apostle insinuateth this motive to stirre us up to patience in the
p Heb.12.2,3. race; p *Looking unto Jesus the authour and finisher of our faith, who for the joy that was set before him, endured the crosse, despising the shame, and is set down at the right hand of the throne of God. Consider* therefore *him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your mindes.* Look to the prize with the cloud of witnesses, and that will give us patience in the midst of all troubles and afflictions. The hope of that made Jeremiah his *prison* patiently to endure, Isaiah his *saw*, Andrew his *cruell crosse*, and Laurence his *burning gridiron:* this moved Peter and Andrew to *imbrace*, and *kisse the crosse*, whereon they were presently to be crucfied: for they rejoyced to suffer here, because they expected a kingdome elsewhere, knowing that if they *suffered with Christ*, they should also be *glorified with him.* This filled the heart of Paul with courage to answer the brethren, (which besought him with

teares

teares, not to go up to Jeruſalem, becauſe the daughters of Philip the Evangeliſt being propheteſſes, foretold what grievous afflictions ſhould befall him there) in theſe words, [q] *What mean ye to weep, and to break my heart? for I am readie not to be bound onely, but alſo to die at Jeruſalem for the name of the Lord Jeſus.* This example is worthie of our imitation, that ſo nothing may terrifie, daunt, diſcourage, or ſtay us in the race. Remember that Hierom ſaith to Heliodorus, [r] *Paupertatem times? Sed beatos Chriſtus pauperes appellat. Labore terreris? At nemo athleta ſine ſudore coronatur. De cibo cogitas? Sed fides famem non timet. Super nudam metuis humum exeſa jejuniis membra collidere? Sed Dominus tecum jacet. Doeſt thou fear povertie? but Chriſt ſaith, Bleſſed are the poore. Doth danger affright thee? but no champion is crowned without labour. Art thou carefull for thy food? but faith feareth not famine. Art thou afraid to commit thy body, conſumed with faſting, to the naked ground? but the Lord will lie there by thee.* Can the ſouldier be in the battell, and not fight? the ſhip among the waves, and not be toſſed? or the Chriſtian in the Church militant, and not be buffetted? No, no; theſe and other ſuch like troubles will meet us, and oppoſe us in the race. *Delicatus es, ſi & hic vis gaudere cum ſeculo, & poſtea regnare cum Chriſto, Thou art too delicate and tender, if thou deſireſt both to take thy pleaſure with this world here, and alſo to reigne with Chriſt hereafter.* Remember that of our Saviour, ſpoken to his diſciples, [t] *Ye ſhall be betrayed alſo of your parents, and of your brethren, and kinſmen, and friends: and ſome of you ſhall they put to death: And ye ſhall be hated of all men for*

[q] Act. 21. 13.

[r] Hierom. epiſt. ad Heliodorum.

[s] Hierom. ubi ſupra.

[t] Luk. 21. 16, 17.

my names ſake: and the counſel which he gave them in that caſe, *In your patience poſſeſſe your ſouls.* Verſ. 19.

2. The Apoſtle ſaith truely, that [a] *we have all need of patience*, that we might continue, and hold out to the end of the race; or els the happie prize is loſt for ever. We muſt not in this race be like thoſe carnall Iſraelites, which after they were come to the very skirts of Canaan, then looked back to the [x] fleſh-pots of Egypt, remembring *the fiſh* which they did eat in Egypt for nought, *the cucumbers, and the melons, and the leeks, and the onions, and the garlick*: but as we have begun, ſo muſt we [y] *finiſh our courſe*, and [z] *work out our ſalvation with fear and trembling*. You ſhall finde a man which begins well, but faints and quails before he come to the end of the race. How many ſhall we ſee for a fit very devout, [a] *Quorum oculi ſunt ſicut piſcinæ Heſhbon præ multitudine lacrymarum; ſed (horâ compunctionis tranſactâ) ità ſuperbi ſunt ſicut antè? Whoſe eyes are like the pools of Heſhbon, for the multitude of their tears: but (the houre of compunction being paſt) they are as proud as they were before, and return to their old bias again?* Many make goodly glorious ſhews for a time; but miſcarry before the end. This is not *to run the race which is ſet before us, with patience and perſeverance*: [b] Jacob wreſtled (all the night) unto the breaking of the day, before he prevailed, and obtained the bleſſing. And our ſervice to God ſhould be like his mercies to us, which [c] *endure for ever*. Jacob ſerved [d] *ſeven yeares for Rachel*; and the Scripture teſtifieth, that *they ſeemed to him but a few dayes, becauſe he loved her*. Then why ſhould we think much to ſerve all the

[a] Heb. 10.36.
[x] Num. 11.5.
[y] 2. Tim. 4.7.
[z] Phil. 2.12.
[a] Bern. de duobus diſcipulis ad Emaus.
[b] Gen. 32.24, 28, 29.
[c] Pſal. 136.
[d] Gen. 29. 18, 20.

the dayes of our lives for this prize? For what was Rachel to heaven? The ſailer oftentimes paſſeth the main ſea in quiet, and yet ſuffereth ſhipwrack in the haven: the corn ſometimes promiſeth a rich harveſt in the blade, and yet is blaſted in the eare: the tree pretendeth plenty in the bloſſom, and yet affords but withered fruit. [e] *Remember Lots wife; Converſa eſt in columnam ſalis, ut te condiat* (ſaith Auſtine) *She was turned into a pillar of ſalt, to ſeaſon thee with the ſalt of grace,* to beware of the like ſin. Judas lived with Jeſus, and for a time ranne well; and yet playing the Apoſtate, and betraying his Lord and Maſter, became his own executioner, and is now gone to his place. So unleſſe thou, having laid a ſtrong foundation, doſt build upon Chriſt [n] *the rock,* and endure in love, continue in faith, and runne with patience to the end of the race; thou art but like a patient that was almoſt recovered from a dangerous diſeaſe; but falling into a relapſe, is more deadly, or incurably ſick: Or like unto a man that had almoſt aſcended to the top of ſome tower, or ſteep rock; but ſlipping falls headlong to the bottome, without hope of ever attaining to his deſire. [o] *He that putteth his hand to the plough, and looketh back, is not fit for the kingdome of God.* And therefore labour ſtill at thy plough, that thy task may be finiſhed: walk ſtill on thy way, that thy journey may be ended: run out thy race with patience, that the prize may be obtained. If the huſbandman doth fallow his ground diligently, and ſtirre it as carefully; but goeth not on to ſow his ſeed, harrow it, & gather out the weeds: what crop ſhall he reap at the time of harveſt? The tree that

e Luk. 17. 32.

n Mat. 7. 24.

o Luk. 9. 62.

hath goodly ſtems and branches, with fair leaves,
p Mat. 25. 30 but no fruit, is provided but for the fire: & that p ſervant which increaſeth not his talent, ſhal be caſt *into utter darknes: there ſhall be weeping, and gnaſhing of teeth.* Some have ſeemed to neſtle in the clouds,
q Revel. 12. 4 yea have been q *ſtarres of heaven*; and yet *caſt down to the earth, with the dragons tail. Vidimus lucem obtenebrâſſe, & de tenebris lucem proceſsiſſe* (ſaith r S. Auſtine) *We have ſeen the light turned into darknes, and light proceed out of darknes*, or (as our Saviour ſaith) *Publicans and ſinners enter into heaven, & the children of the kingdome caſt out into utter darknes.* We muſt not therefore content our ſelves to begin well, nor to have made a commendable progreſſe for a time in the ſpiritual race; but as the childe increaſeth & goeth forward in ſtrength & ſtature, untill he come to the perfect pitch of a man: ſo muſt we go forward, and grow in grace, from
r Soliloq. cap. 29.
s Mat. 12. 20. s *ſmoaking flax*, to *a burning flame*: from *a grain of muſtard-ſeed*, to *a branched tree*: from *graſting*, to *growing*: from *growing*, to *increaſing*: from *increaſing*, to *ſtrengthening*: from *faith*, to *hope*: from *hope*, to *love*: from *love*, to
t Pſal. 84. 7. *good living*: ſo marching on t *from ſtrength to ſtrength*, never ſtaying untill we *all appeare before God in Sion.* Let us therefore, both in the generall race of Chriſtianity, & alſo in the particular race of our private callings, begin in faith, continue in patience, and
u Phil. 2. 12. u *work out our ſalvation with fear and trembling*: that ſo *having*, with the Apoſtle,
x 2. Tim. 4. 7 x *fought the good fight, finiſhed our courſe, & kept the faith*, we may at laſt, with *the cloud of witneſſes*, obtain the prize, even *the crown of righteouſnes, which the Lord, the righteous judge, ſhal give to all them that love his appearing.*
8.

FINIS.

ΑΓΙΟΣΥΜΠΟΣΙΟΝ:

OR

A DIRECTION FOR THE RIGHT MANNER OF FEASTING,

Delivered in the Lecture at KETTERING, in the County of *Northampton*, immediately after Chriſtmas, *Ann. Dom.* 1620.

GENES. 18. 19.

I know Abraham, that he will command his children, and his houſhold after him, that they keep the way of the Lord, to do juſtice and judgement.

1. COR. 10. 31.

Whether ye eat or drink, or whatſoever ye do, do all to the glory of God.

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Job 1. verſe 5.

And it was ſo, when the daies of their feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt offerings, according to the number of them all: for Job ſaid, It may be, that my ſonnes have ſinned, and curſed God in their hearts. Thus did Job continually.

IF I ſhould enter into diſputation, who this Job was, whether of the poſteritie of Abraham, by Eſau, and the ſame which Moſes called [a] *Jobab, the ſonne of Zerah, of Bozrah,* whom he mentioneth as the ſecond [b] of the kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael; of which opinion Auſtine ſeemeth to be, affirming that [c] *he was neither a native Iſraelite, nor a Proſelyte adopted by their law; but born and buried an Idumean:* Or of the poſteritie of Abraham by Keturah his ſecond wife, whom [d] *he took after the death of Sarah*; whereof there ſeemeth to be no ſmall probabilitie, becauſe Abraham ſent the ſonnes which he had by her [e] *away from Iſaac his ſonne (while he yet lived) Eaſtward, unto the Eaſt-countrey:* And

[a] Gen. 36. 33
[b] Verſ. 39.
[c] *De civit. Dei. lib.* 18. *cap.* 47.
[d] Gen. 25.
[e] Verſ. 5.

[f] Job 1. 3.

here it is said of Job, that [f] *he was the greateſt of all the men of the Eaſt*; which alſo beſt agreeth with the genealogies ordinarily prefixed before our late impreſſions of the holy Bible, or ſacred Scriptures: Or *of the poſteritie of Nahor, brother of Abraham*, [g] as Hierome and Iſidore, with Rupertus, Hugo and ſome others contend: Or *a Canaanite*, as ſome of the Hebrew Rabbies would have him: And alſo, *whether he was a king or not:* together with ſome other ſuch queſtions handled by expoſitours by way of preface to this book: I ſhould but weary you that heare me, ſpend the time, and loſe my ſelf. And therefore, knowing the words which I have ſingled out for the ſubject of my preſent diſcourſe, to be very copious, I reſolve to paſſe them over in ſilence, and briefly to proceed unto the text it ſelf. *And it was ſo when the dayes of their feaſting were gone about, &c.*

[g] *Intradic. Heb. in Gen. Rab. Salomon.*

This holy man Job, is generally reputed and acknowledged as a mirrour of Patience: inſomuch that not onely [h] Lyra, but alſo many others do repute him therein as a type of Chriſt Jeſus, [i] *Who being in the form of God, thought it not robbery to be equall with God: But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſſe of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſſe: Wherefore God alſo hath highly exalted him, and given him a name which is above every name: That at the name of Jeſus every knee ſhould bowe, of things in heaven, and things in earth, and things under*

[h] *In Job.*

[i] Phil. 2. 6, 7, 8, 9, 10, 11.

under the earth: And that every tongue ſhould confeſſe, that Jeſus Chriſt is Lord, to the glory of God the Father. For, who ever in the world, of eminent eſtate, was lower depreſſed and caſt down then Job? and from the depth of miſery, and [k] ſitting among the aſhes, who was higher exalted then Job? For though before his miſerie he was a man of great eſtate; yea, [l] *the greateſt of all the men of the Eaſt*; yet doth the Spirit of God teſtifie, that after he was reſtored again, *the* [m] *Lord gave Job twice as much as he had before.* But we may further remember that he was famous, not onely for that ſingle and ſingular vertue of Patience, but alſo for all other vertues and graces; ſo that by the teſtimonie of Gods own mouth [o] *there was none like him in the earth.* Amongſt all which his heavenly vertues, we have him here ſet forth in the words of my text as a pattern of the pietie, zeal, and care of parents over their children: watching over their ſouls, for their good, and everlaſting ſalvation. *And when the dayes of their feaſting were gone about, Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt-offerings according to the number of them all. For Job ſaid, It may be that my ſonnes have ſinned, and curſed God in their hearts: Thus did Job continually.* In which words we have the deſcription of a moſt religious and heavenly duty, carefully performed by a moſt holy father, for the ſpirituall good of his deare and beloved children. Of which dutie we may, for orders ſake, obſerve foure circumſtances.

[k] Job 2. 8.

[l] Chap. 1. 3.

[m] Chap. 42. 10.

[o] Chap. 1. 8.

1. Of the time when it was performed by him, which is expreſſed in the firſt, and laſt words: *And it was ſo when the dayes of their feaſting were gone about. Thus did Job every day*, or *continually*.

2. Of the manner of his performing of it: *Job ſent and ſanctified them, and roſe up early in the morning.*

3. Of the matter performed by him: *And offered burnt-offerings according to the number of them.*

4. Of the reaſon, or the moving cauſe: *For Job* thought, or *ſaid, It may be that my ſonnes have ſinned and curſed God in their hearts.* Of theſe in order.

1. The time.

The time of Jobs performing of this dutie, is laid down partly in the beginning of the verſe, and partly in the latter end thereof.

1. In the beginning we have theſe words, *And it was ſo when the dayes of their feaſting were gone about:* which words give us occaſion to look back unto the ſecond and the fourth verſes, where we may ſee that Jobs [p] ſeven ſonnes feaſted together in their ſeverall houſes; the eldeſt firſt inviting his ſix brethren and their ſiſters to his houſe, and then the ſecond brother likewiſe; and ſo the reſt of them in order, every one his day. *Now* (ſaith my text) *ſo it was that when the dayes of feaſting were gone about*, that is, *in fine hebdomadæ*, [q] (ſaith Lyra) *at the end of the week.* For they were ſeven brethren, and therefore if each took his day ſucceſſively, their feaſting continued a whole week.

[p] Chap. 1. 4.

[q] In loc.

Gene-

r Genebrard is singular in his opinion, *viz.* that *he offered every seventh day, as it were celebrating a Sabbath: affirming that afterwards some rites afterwards legall, were observed by the ancient fathers under the law of Nature; as Sacrifices, which were offered unto God by* s*Cain and Abel, &c.* And the truth is, that many of the t Jewish Rabbies, and some others also affirm, that *the ancient Patriarchs and Fathers before the law given did keep the Sabbath.*

r *Chronol. in Contin. relig. & doctrin. Anno mun. 2269.*

s Gen. 4. 34.

t *Aben-ezra. Rab. Solom. Lyran. &c.*

2. But others more truely affirm, that he offered every day, according to that in the end of the verse; *Thus did Job continually.* Of this opinion was u Hierome, & with him also agreeth x Olimpiodorus And Tremel. upon the former words in the beginning of the verse saith, *Quotiescunque eorum unus fratres convivio acceperat, Whensoever any one of them entertained his brethren at a feast.* And upon the words in the latter end of the verse, he saith, y *Singulis diebus illis quibus fiebant ista convivia; Upon every one of those dayes wherein these feasts were celebrated:* every day offering in the morning for the expiation of their sinnes of the former day. z And indeed the Hebrew hath in the end of the verse, *all the daies*; which the new translatours have in the margine, but in the text expresse it by the word *continually.*

u *Epist. ad Eustr.*

x *In Catena.*

y *In locum.*

z *Hebraicè* כָּל־הַיָּמִים

But howsoever, seeing that in the end, or after the full close & consummation of their feasting, either in generall, or each particular day, he offered sacrifice for the expiation of their sinnes, wherewith they were overtaken in their feasting;

it

it prescribeth a most excellent rule, how we should shut up and conclude our feasts and banquets: *viz.* not having filled our selves, and pampered our flesh, then to break out into vanity, scurrilitie, profuse and lascivious gesture, or unchaste behaviour; but to conclude our feasting with the sacrifice of praise and thanksgiving; with searching out the slips and errours which have overtaken us in those our meetings; and seeking by all means possible, to be reconciled again unto God, through the merit of the Propitiatorie, and All-sufficient sacrifice, Christ Jesus: as I shall after more fully observe.

This rule duely observed, would make our feasts tend to the glory of God and our own true good: whereas now, many times they prove nothing else, but *incentiva libidinis; provocations unto sinne.* And howsoever we take it, every waies it setteth forth Jobs alacritie, diligence, constancy, and perseverance in his setled course of pietie towards God; he still was the same, he still had the same care. *Familiaritas sacrorum nullum efficiebat contemptum, nullam acediam; The custome of sacrifices, or holy mysteries, caused no contempt, nor wearinesse.* He was not like many amongst us, which are very fervent and zealous for a fit, and then as suddenly wax cold again, and being weary, desist from their former course of pietie. And so it teacheth us, whatsoever we offer, give, or performunto the Lord, to do it, as Job did, with all diligence, *sedulò & semper, diligently and alwayes*, without fainting. For [a] *Cursed* (saith the Prophet) *is he that*

[a] Jer. 48.10.

that doth the work of the Lord negligently. And the Apostle S. Paul saith, [b] *The Lord loveth a cheerfull giver*. And our Saviour Christ saith, [c] *He that continueth unto the end shall be saved*. So have we the circumstance of the time.

[b] 2 Cor. 9. 7.
[c] Mark 13. 13.

2. The manner.

The manner of Jobs performing of this dutie, is expressed in these words, *Job sent and sanctified them, and rose up early in the morning:* And it consisteth in these two things;

1. In the preparing of his children: *Job sent and sanctified them.*

2. In his own forwardnesse, and diligence: *And rose up early in the morning.*

1. First his care is, that his children may be in solemn manner prepared; not so much in regard of their feasting, as of the sacrifice to be offered unto God. *Job sent and sanctified them*] Origen saith, *Quid mittebat? What did he send?* and answereth, *His prayers to God, with confession, and thanksgiving for his sonnes.* Which may indeed be true, but yet seemeth not so proper to the scope of the place. Eugubinus hath a conceit, that Job sent sacrifices to the temple, to sanctifie them: which cannot be true, because that Job lived so long before the building of the temple; yea it is conceived, that he was born [d] above two hundred yeares before the law was given in mount Sinai; which was above seven hundred yeares before Solomon did build the Temple at Jerusalem. It is more probable, that the sense here is, that he sent a messenger unto them, to will them to sanctifie

[d] *Vid. specim. Digest. pag. 6. n. 26.*

ctifie themſelves, and ſo to be preſent at the ſacrifices which he purpoſed to offer unto God on their behalf. Of that opinion is [c] Tremellius, ſaying, *Mittens, ſanctificationem imperavit, ut mundati ſacrificio ſequenti intereſſent; Sending, he charged them to ſanctifie themſelves, that being made clean they might be preſent at the enſuing ſacrifice.* His ſending ſheweth that he was abſent from them: for they dwelt in their ſeverall houſes, wherein they feaſted each other: and yet his fatherly care for them ceaſed not, which made one to ſay, [f] *Quid præſens ageret, ubi abſens cura non deeſt? What would he have done had he been preſent with them, ſeeing his care for them is not wanting, when they are abſent from him? And ſanctified them*] The original word ſignifies properly *to be holy*, or *ſeparated from profane and common uſe*, and *conſecrated to God*, or his ſervice. But, by a Metaphor, it often ſignifies *to prepare*; becauſe ſuch as are without holines are unprepared. And ſo it is commonly uſed in the old teſtament, for preparation before approaching into Gods preſence to offer ſacrifice, or heare his word, &c. For ſo Samuel ſpake unto the elders of Bethlehem; [g] *I am come to ſacrifice unto the Lord: Sanctifie your ſelves* (that is, prepare your ſelves) *and come with me to the ſacrifice.* And the Lord commanded Moſes to [h] *ſanctifie the people*, before they approached neare unto the Mount Sinai, to heare the law from the mouth of God. To which I might adde diverſe other places, all tending to the ſame purpoſe. And the manner of this Legall preparation, was by [i] *waſhing of their cloaths*, and abſtaining from all

[c] *In locum.*

[f] *Lyra.*

[g] 1. Sam. 16. 5.

[h] Exod. 19. 10.

[i] Verſe 14, 15.

all things which were legally unclean, and *not companying with their wives*. And the reason why it was required of them, was, that they might not onely be the fitter to joyn with their brethren in prayer, and other godly duties; but also that they might worthily eat of the sacrifices which was to be offered unto God. For none but those that were [k] *clean, might eat of the holy things*, yea, those that did but enter into the [l] Tabernacle being unclean, were menaced with death by God himself. And this then was the reason why Job sent, and gave a charge unto his sonnes *to sanctifie*, that is, prepare themselves to be present with him at the sacrifice, which he was presently to offer to God. According to which the [m] Septuagints have, *he sent and purified them*. So was it in Job a godly care, that his sonnes might come so prepared, that the sacrifice might be effectuall for the expiation of their sinnes.

[k] Levit. 22. 7.
[l] Chap. 15. 3.
[m] καὶ ἐκαθάρισεν αὐτούς

And what should this solemne preparation under the type, put us in minde of, but the true & inward preparation, required still of us in the Antitype? That is, to teach us that we ought carefully to sanctifie, prepare, & purifie, not our cloaths and externall parts, but our hearts, from all sinne and impuritie, before we presume to approach into the presence of God, either to eat of [n] *Christ our spirituall passeover*; (according to that rule of the Apostle, [o] *Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and bloud of the Lord. But let a man examine himself, and so let him eat of that bread,*

Vide sup.
[n] 1. Cor. 5. 7.
[o] Chap. 11. 27, 28.

and drink of that cup: or to heare and receive his most holy words as [p] Saint James requireth: *Wherefore lay apart all filthinesse, and superfluitie of naughtinesse, and receive with meekenesse the ingrafted word, which is able to save your soules.* And certainly the neglect hereof is the very cause why that Sacrament which is to some [q] *the bread of life*, is to some others, [r] *the bread of damnation:* and that word of God which is to some [s] *the savour of life unto life*, is to others *the savour of death unto death.* Blessed Job thus carefully prepared his sonnes before they came to the sacrifice: & happie we, if we carefully learn by his example solemnly to prepare our selves before we come to heare the word of God, or to receive his holy Sacraments, &c.

[p] Jam. 1. 21.

[q] Joh 6. 48.

[r] 1. Cor. 11. 29.

[s] 2 Cor. 2. 16

2. Jobs diligence is expressed in the other words, *And rose up early in the morning.* Having sent overnight (as it is conceived) unto his sonnes to do their part, by way of sanctification, or preparation, he is carefull also to perform his own part with all readinesse; *he rose up early in the morning.* This sheweth his great care, celeritie, and diligence not onely to serve God, and perform the duties of pietie towards God; but also to prevent the wrath of God against his children, procure his favour, & make an atonement for them: [t] *Sicut aurora est prima diei pars, ita primam curam significat; As the morning is the first part of the day, so doth it also here import Jobs first, chief, or principall care, &c.* I finde also in our dayes many early-risers; but alas! it is either to follow after the sweetnesse of pleasure and sinne, like those of whom the Prophet

[t] *Pineda in locum.*

phet speaketh, [u] *Wo unto them that rise up early in the morning, to follow strong drink, that continue untill night, till wine inflame them*; or such as the Poet pointeth at, saying,

[x] *Ut jugulent homines surgunt de nocte latrones:*
Theeves break their sleep, themselves annoy,
To rob, to steal, and to destroy.

Again, I finde another sort amongst us, which will rise as early as Job, and that also for their childrens sakes; yea and more also, which will macerate themselves, (as David saith) [y] *rising up early, sitting up late, & eating the bread of sorrows:* but alas! it is not with holy Job to procure spirituall and heavenly things, and the love and favour of God for them: but to heap together the [z] *Mammon of unrighteousnesse*, or (as the Prophet saith) to [a] *joyn house to house, and lay field to field, till there be no place for the poore, that they may be placed alone in the middest of the earth.* But where be those that with Job, break their sleep, and rise up early to serve the Lord, and offer to him the sacrifice of praise and thanksgiving? Where be those that with David will say, [b] *At midnight I will rise to give thanks to thee, because of thy righteous judgements:* and again, [c] *In the morning shall my prayer prevent thee?* Alas! they are almost as rare as black swannes, which rise thus early to serve the Lord, & [d] *make haste & delay not to keep his commandments*

He that desireth to lay a good, sure, and firm foundation for the building of his house, and enlarging of his family; let him learn of Job, to place it in pietie towards God, and the honest and reli-

[u] Isa. 5. 11.

[x] Horat. Ep.

[y] Psal. 127. 2.

[z] Luke 16. 9.

[a] Isa. 5. 8.

[b] Psal. 119. 62.

[c] Psal. 88. 13.

[d] Psal. 119. 60.

gious education of his children; and ſo dedicate it
[e] Eph. 2. 21 unto God through Jeſus Chriſt, [e] ἐν ᾧ πᾶσα ἡ οἰκοδομὴ &c. *In whom all the building fitly framed together,*
[f] Ruth 4. 11. *groweth unto an holy temple of the Lord:* that ſo [f] *the wife that cometh into his houſe may be like Rachel and Leah, which two did build the houſe of Iſrael*; that is, did increaſe the number of the members of the true Church of God.

Oh then, let me exhort all ſuch as God hath bleſſed with children, to caſt their eyes upon this preſident, and become *early riſers*; not to hunt after vanitie, pleaſure, ſinne, or unrighteous Mammon; but to procure the favour of God, and purchaſe heavenly and ſpirituall bleſſings for them,
[g] Prov. 10. 22. with holy Job: For it is [g] *the bleſſing of the Lord that maketh rich.* And our Saviour Chriſt
[h] Matt. 6. 33. ſaith, [h] *Seek ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhall be added unto you.* This point might worthily be enlarged, but I haſten to that which followeth.

3. The matter.

That which Job did, followeth in the next words; *And offered burnt-offerings according to the number of them all.* Here I finde a queſtion much diſputed amongſt interpreters, viz. Whether Job was a Prieſt or not. Some affirm, *that he was a*
[i] Origen. Chryſ. Hier. Beda. *great Prince, but not a Prieſt:* Others [i] are of opinion, yea confidently affirm, *that he was a Prieſt.* And indeed almoſt all the ancient Fathers conſent, *that the firſt-born, eſpecially of great and honourable families, were Prieſts.* And Hierome inſtanceth in Melchiſedech, whom he conceived to be Sem,

the

the firſt-born of the Patriarch Noah: and affirmeth *that it was generally ſo untill the time of Aaron the High-prieſt, ordained by God himſelf.* And therefore he ſaith, that was the [k] *birth-right which Eſau ſold unto Jacob*; and that therefore S. Paul calleth him [l] *a profane perſon*; that is, deprived of his Prieſthood, and not conſecrated unto God. And it might eaſily be ſhewed, that anciently amongſt the Heathen, or Gentiles, Kings and Princes were alſo Prieſts; which Heliodorus affirmeth concerning [m] Memphis. To which peradventure that ſeemeth to allude, where God commanded Moſes to ſay unto the children of Iſrael, [n] *Ye ſhall be unto me a kingdome of Prieſts:* And S. Peter uſeth the like phraſe, ſaying, [o] *But ye are a choſen generation, a royall prieſthood*: And Saint John affirmeth, that [p] *Chriſt hath loved us, and waſhed us from our ſinnes in his own blond, and hath made us Kings and Prieſts unto God, and his Father.* And therefore his being a Prince, is no argument againſt his being a Prieſt. But I ſhall not need to contend about it now, for the ſenſe of the place is good every way. If he was a Prieſt, he might freely in his own perſon offer burnt-offerings: if not, yet he may be ſaid to offer burnt-offerings, becauſe (as Auſtine ſaith) [q] *Ille dicitur offerre, cujus ſunt oblationes, quas ſuper altare ponit ſacerdos; ipſiq; imputatur ſacrificium, cujus munere offertur: He is ſaid to offer, whoſe oblations the Prieſt layeth upon the altar; and the ſacrifice is imputed unto him, by whoſe gift, or at whoſe charge it is offered.*

But let us now conſider the matter; that is to ſay,

k Gen. 25. 33.

l Heb. 12. 16.

m *Lib.* 1. *&* 7.

n Exod. 19. 6.

o 1. Pet. 2. 9.

p Revel. 5. 10.

q *Lib. quæſt. vet. teſtam.* 4. 46.

ſay, What Job did: *He offered burnt-offerings according to the number of them all.* And here again obſerve two things;

1. The action: *He offered burnt-offerings.*

2. In what proportion he did it: *According to the number of them all.*

1. The action: *He offered burnt-offerings.* We need not be ſo curious here about the diſtinction of the ſeveral kindes of ſacrifices, which were afterwards preſcribed under the law: For though ſome do obſerve Jobs liberalitie, in that he is ſaid to offer burnt-offerings, which were wholly conſumed with fire, *in honorem Dei, to the honour of God:* yet the originall may be indifferently applied to any kinde of ſacrifices. For it cometh of a word which ſignifieth [t] *to elevate, to be lifted up,* or *to aſcend: He made aſcenſions to aſcend.* And the Hebrews take *elevation* for any thing *offered,* and *lifted up upon the Altar,* or *elevated by the hand of the Prieſt;* the ſmell whereof was ſaid to aſcend to heaven, and to yeeld a [t] *ſweet ſavour in the noſtrils of God:* though ſince the law given, it be for the moſt part uſed of burnt-offerings. Certain it is, that out of his great care for the good of his children, and his fear of Gods wrath breaking forth againſt them, he religiouſly offered ſacrifice to God for the expiation of ſuch ſinnes as he feared his ſonnes had committed: as we ſhall more fully ſee in the fourth and laſt point.

עלה [t]

העלה [t]

עלות

[t] Gen. 8. 21.

2. The proportion is expreſſed to be *according to the number of them all.* Gregorie is of opinion, that *he offered ſeven ſacrifices according to the number*

number of his seven sonnes. [u] Cyprian conceiveth that *they were tenne, adding three also for his three daughters.* And I finde some [x] others which think that *there was but one sacrifice or burnt-offering each day, for the master of the feast, and all the guests:* and then these words, *According to the number of them all,* must have reference not to the persons of his sonnes, but to the dayes of their feasting mentioned in the beginning of the verse. But it is more generally understood of the persons: and so the number of *seven,* seemeth more probable then the number of *ten*; because in the latter end of the verse, where Job expresseth the reason why he offered these sacrifices, we finde mention onely of his sonnes, and not of his daughters. It is sufficient that by *sacrifices* then, the ordinarie means and principall part of Gods service be sought, to make an atonement for the sinnes of his sonnes, and to reconcile them unto God, whom he supposed they had provoked by their sinnes. And I doubt not, but his sacrifices were accompanied with prayers unto God for remission of sinnes, and thanksgiving for the manifold benefits conferred upon himself, and his sonnes and daughters, &c.

[u] *De ope & eleemosyna.*

[x] *Author catena.*

And what doth this example in Job teach us? That whensoever any of us do finde, or fear that we have with Jobs sonnes sinned against God, and provoked him to wrath and indignation against us, we seek to be reconciled unto God, and restored into his favour again, by that one perfect, absolute, and all-sufficient oblation, or sacrifice of our Lord and Saviour Jesus Christ, who is the summe

and ſubſtance, the perfection and complement of
y Matt. 17.5. all ſacrifices; and y *In whom onely God the Father is well pleaſed.* His bloud onely is able to purge us from ſinne, and purchaſe us our peace with
z Zech. 13.1. God his Father; that is z *the fountain opened for ſinne and uncleanneſſe.* When Naaman was infected
a 2. King. 5.10 with the leproſie, a Eliſha preſcribed him to *waſh in Jordan ſeven times, and he ſhould be clean:* But when our ſouls are ſtained with the leproſie of ſinne, we have a better remedie ſet forth unto us, even the fountain of the bloud of Chriſt, wherein if we bathe our ſelves by faith, we are ſure to be cleanſed, and reconciled unto the favour of God again. And likewiſe we muſt not forget alſo to offer unto God our ſpirituall ſacrifices of prayer, and of praiſe and thankſgiving, &c.

4. The reaſon, or moving cauſe.

4. Laſt of all, Job expreſſeth the reaſon or cauſe which moved him to ſend ſo diligently and carefully to ſanctifie his ſonnes, and to offer burnt-offerings according to the number of them all: *viz. Job ſaid, It may be that my ſonnes have ſinned, and curſed God in their hearts.*

It ſeemeth that the holy man had not any certain knowledge that his *ſonnes had ſinned, and curſed God in their hearts:* and therefore, according to the rule of charitie, he doth not raſhly cenſure and condemne them to have ſo done: but yet in his fatherly love and care, he hath a godly jealouſie and ſuſpicion over them, (knowing the weakneſſe and frailtie of mankinde in generall) leſt they had paſſed the limits of ſobrietie, and provoked the

the anger of God against them. For so Job useth here a particle of doubting, *forte fortasis; peradventure it may be, &c.* And this argued a good and holy minde in Job: for (as [c] one saith) *Scrupulus & suspicio peccati, quæ hominem stimulat & solicitat, bonæ mentis indicium esse solet; That scruple and suspicion of sinne which doth disquiet and trouble a man, is a signe of an honest heart within.* It is a blessed and happie thing when a man carrieth a godly jealousie over himself, & all his waies, works, words, and thoughts of his heart: and not onely over himself, but also with holy Job over his children, and all that are under him. We cannot easily be too warie in this kinde; for carelesnesse and contempt have carried many thousands headlong into hell: but this godly suspicion and jealousie is that which will move us with David to [d] *desire the Lord to set a watch before our mouthes, and keep the doore of our lips.* And with Job, to [e] *make a covenant with our eyes*, and with our hearts also, that they sinne not against God: yea it will make us to enlarge our care, and move us to resolve and say with Joshua; [f] *As for me and my house, we will serve the Lord.* Surely the man that is rightly endued with this holy jealousie, shall never fall dangerously or desperately into any great or grievous sinne: but the want hereof causeth many to be carried away, as it were, headlong into all excesse of sin & riot: because thereby they do too openly expose themselves to the danger of the strong, sudden, and violent temptations and assaults of Satan. For he that goeth rashly forward, without

[c] Gregor.

[d] Psal. 141. 3.

[e] Job 31. 1.

[f] Joshua 24. 15.

fear in a dangerous way, doth ſoon ſtumble and fall: when he that is fearfull and warie, paſſeth on ſafe and ſecure from dangers. And ſuch a journey is our life through the dark wilderneſſe of this world; wherein are innumerable ſnares and engines placed by the Devil, to catch and overthrow us in the way towards our heavenly Canaan. Which occaſioned that counſel of the Apoſtle, agreeing with the practiſe and example of Job,

g 1. Pet. 5. 8. g *Be ſober, be vigilant, becauſe your adverſary the Devil, as a roaring lion walketh about ſeeking whom he may devoure.*

But what was it, that holy Job was ſo jealous of his ſonnes? *viz. leſt they had ſinned, and curſed God in their hearts.*

h חטאה The firſt word here uſed by Job, is of an uſuall and known ſignification, received by all, viz. h *aberrare, deviare à recto tramite, peccare; to erre, to wander out of the right way, to ſinne:* for ſinne is nothing elſe but a deviation, or wandring out of the way preſcribed by the Law, or word of God; or

i Matt. 7. 13, 14. (as our Saviour Chriſt ſpeaketh) i *From the narrow way which leadeth to ſalvation, to the broad way which leadeth to deſtruction:* and it may well be underſtood in generall, of whatſoever is ἀνομία, *a tranſgreſsion of the law of God.* According to that

k Joh. 3. 4. of the Apoſtle, k *Whoſoever committeth ſinne, tranſgreſſeth alſo the law:* for ſinne is the tranſgreſſion of the law. We are ſpirituall travellers towards the heavenly Canaan, and ſo often as we ſinne, we wander out of the way into by-paths, which

l Prov. 7. 27. lead unto l *the chambers of death.* The other is a more

more obſcure word, *And curſed*, as the kings bible hath it; or, *and blaſphemed*, as the former tranſlation did read. The [m] originall is of a root, which primarily and properly ſignifieth *to bleſſe*; but by an Antiphraſis, it is alſo found in divers places of the Scriptures, in the contrary ſignification, *to curſe* or *blaſpheme*. And ſo it is uſed not onely here, but alſo again in this chapter, in the eleventh verſe; and in the ſecond chapter, and the ninth verſe; though [n] ſome late writers in the laſt of theſe places, contend to have it read, *bleſſe God and die*. And the ſame word is alſo uſed in the ſame ſenſe, by the two falſe witneſſes, which *did witneſſe againſt Naboth, ſaying, Naboth did blaſpheme God and the King*: where the kings bible doth tranſlate the ſame word *blaſpheme*, which here it readeth *curſe*. And it is a conceit, not altogether to be deſpiſed, [p] of him that imagineth the reaſon to be, becauſe the Hebrews ſo much abhorred the ſinne of blaſphemie, that they would not ſo much as name it by a word in their language, which did properly, or directly expreſſe it. Certain it is, that we finde it uſed in both ſenſes; in *good*, and alſo in *evill* part. For ſo here in this very chapter it is uſed, of [q] God his *bleſsing* of the works of Jobs hands: and in the very next verſe, of Jobs [r] *curſing* or *blaſpheming God to his face*. Which hath cauſed no ſmall difference of opinions: ſome contending to have it taken in good part, [t] as abhorring the very ſuſpicion of ſuch a ſinne as blaſphemie or curſing of God, in the ſonnes of ſo holy a man as Job was. And therefore they would

m וברכו.

n *The Doway Divines, and Sixtin. Amama in Antic. barb.*

o 1. Kings 21. 13.

p *Pineda.*

q ברכת.

r יברכך.

t *Cajetan.*

have it read, *And bleſſed God,* viz. [c] for their ſinfull and vain pleaſures, as if the thief ſhould give God thanks for his rich prey; or a vitious perſon, for enjoying his pleaſure, and ſatisfying his luſt: which I think a man would as little fear, or ſuſpect in Jobs ſonnes: Others as earneſt by contending to have it taken in the contrarie ſenſe, for *curſing* or *blaſpheming*, as the kings bible readeth it, and it is almoſt generally taken. But the time would fail me, if I ſhould cite and examine their ſeverall reaſons, or arguments. For mine own part, I joyn in opinion with [a] thoſe that (taking it in the evil part) do conceive, that in this place it ſignifieth *levem aliquam cogitationem, errabundam, & ab honeſto rectoque alienam; ſome light thought, or wandring imagination diſſenting from honeſtie and vertue;* and that it is not to be taken in a ſtrict ſenſe, for the high and horrible ſinne of blaſphemie againſt God. For *blaſphemie* is a Greek word, and with the learned in that tongue, *a blaſphemer* [x] is he that hurteth the fame, credit, or good name of another; which muſt be by ſome outward word, or action; and *curſing*, uſually is aſcribed unto the [y] tongue: whereas that which Job feared leſt his ſonnes had committed, is here ſaid to be in their hearts. And indeed the leaſt motions or thoughts of the heart, tending to the contempt, oblivion, or diſhonour of God, are contrary to the divine praiſe, and benediction, or bleſſing of God; and therefore may well be expreſſed by the contrary thereof: as here by the word *bleſſed*, uſed by an Antiphraſis, in the contrary ſignification. And to this

[c] *Aquinas.*

[a] *Origen. Baſil. Hierom. Beda.*

[x] Βλάπτων τὴν φήμην. *Demoſt.*

[y] Jam. 3. 9.

this also agreeth the translation of the Septuagints, which as it were by way of exposition have μή ποτε ὀυ ἡ υἱοί μου ἐν τῇ διανοίᾳ αὐτῶν κακὰ ἐγενήσαν πρὸς Θεόν· *Lest peradventure my sonnes have in their mindes and thoughts evill things against God.* So is Job carefull and jealous, not onely over the words and actions of his sonnes, but also of their very thoughts, and the motions of their hearts.

In their hearts.] Herein it appeareth, that Job did acknowledge with the Prophet, that the [a] *Lord of hosts trieth the righteous, & seeth the reins & the heart.* Which also David did excellently put his sonne Solomon in minde of, in the charge which he gave unto him before his death: [b] *And thou Solomon my sonne, know thou the God of thy father, and serve him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.* For otherwise, Job would never have been so carefull for that which his sonnes had but thought or conceived secretly in their hearts. And this was that which moved [c] Chrysostom to call him *hominem Evangelicum, An Evangelicall person*; because though he lived before the Gospel, yea and the law also, (as I shewed before) yet had he such a care of the inward thoughts and motions of the heart, as the evangelicall law doth require: which appeares not onely in this place, but also when he said, [d] *I made a covenant with mine eyes, why then should I think upon a maid? &c.* But what was the cause, or whence arose Jobs holy jealousie over his sonnes, lest they had thus offended God in

[a] Jer. 20.12.

[b] 1. Chron. 28.9.

[c] *Homil. in Job & Abraham.*

[d] Job 31.1.

in their hearts? From the late frequency of their feasting: for such meetings are for the most part seasoned, or mixed with immoderate pleasures, vain joy of the heart, loquacity, scurrility, and other intemperate words and gestures. When the flesh is pampered, and the bloud inflamed with varietie of the choicest & most delicate fare, who knoweth not, that concupiscence and evill affections are provoked and stirred up in us? which (without the speciall power of the Spirit of God to suppresse them) break out into evil words, and intemperate actions. And that moved Gregorie to say, *Vix celebrari convivia sine culpa posse*, That *Feasts can hardly be celebrated without sinne*. And afterwards again he saith especially, [e] *Nulla fiunt convivia, ubi non mortalia committuntur peccata; No feasts are made, wherein there are not mortall sinnes committed.* Which (as it is probable) moved [f] Diogenes to say to a young man going to a feast, *Deterior redibis; Thou shalt return worse then thou goest.* What a world of sinne and mischief to his own soul did partly accompany, and partly follow Dives his gluttonie; as may appeare by that [g] parable which our Saviour Christ spake concerning him and Lazarus. And doth not that complaint of the Prophet imply that it causeth contempt of holy things? [h] *Wo to them that rise up early in the morning that they may follow strong drink; that continue untill night, till wine inflame them. And the harp and the viol, and the tabret and pipe, and wine are in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands.*

[e] *Gregor. in 5. Cap. Job.*

[f] *Laert. lib. 6.*

[g] Luke 16. 10.

[h] Isa. 5. 11, 12

And

And Amos observed that it accompanied both careleſſe contempt, and uncharitableneſſe, when he told the proud and wanton Iſraelites, that they did [i] *lie upon beds of ivory, and ſtretch themſelves upon their couches, and eat the lambes out of the flock, & the calves out of the midſt of the ſtall: that they chanted to the ſound of the viol, & invented to themſelves inſtruments of muſick, like David: that they did drink wine in bowls, and anoint themſelves with the chief ointments: but they were not grieved for the afflictions of Joſeph.* And that moved the Wiſe man to ſay, [k] *It is better to go to the houſe of mourning, then to the houſe of feaſting.* And to that end alſo we have a prayer, which agreeth directly to this point; [l] *Give me neither poverty nor riches, feed me with food convenient for me; leſt I be full and deny thee, and ſay, Who is the Lord?* This was the ground of Jobs jealouſie over his ſonnes.

[i] Amos 6.4, 5, 6.

[k] Eccleſ. 7.2.

[l] Prov. 30.8,9

The concluſion and application.

Thus have you now the ſumme and ſubſtance of theſe words; and now may you eaſily from thence perceive the ground of my choice of this Text, at this time: for we have, with Jobs ſonnes, had our time of feaſting; and therefore I thought that this holy example of Job would be very ſeaſonable, to put us in minde of our dutie. Now the daies of our feaſting are gone about. Let no man think, that it is my purpoſe to inveigh againſt feaſting in generall: I know that it hath been uſed by ſome of the [m] Patriarchs, and by divers other Saints and holy men of God. And our Saviour Chriſt vouchſafed both his preſence, and his firſt [n] miracle, at a feaſt celebrated at a marriage in

[m] Gen. 21.8. Judg. 14.10.

[n] Joh. 2.1,2. &c.

Cana of Galilee. And certainly our Christian libertie in this kinde is not taken away. I onely desire that Job may be our president therein, that so our feasts may be the more pleasing unto God, and comfortable to our selves: for his example here doth teach us how to behave our selves in, and after our feastings.

At, and in our feasts, we must carry our selves soberly with Christian moderation and temperance, expressing a godly care, not to sinne against God in our hearts, by vain or ungodly thoughts; and much more, that we do not provoke his wrath and indignation against us, by vain words and sinfull actions.

Now, and at all times after our feasting, let us learn, with holy Job, to have a godly jealousie and suspicion (parents over their children, masters over their servants, and every one of us over our own selves) lest we have sinned against God in our thoughts, words, or actions. We should enter into a serious scrutinie of our hearts and souls, whether we have not in these assemblies by our evil thoughts, vile words, and wicked actions provoked and kindled the Lords wrath and anger against us. And if we finde (as the most, I fear, may) that too much vanitie hath overtaken us in our thoughts, and too much intemperance in our words and actions; let us with Job *rise up early*, and make haste to come before the Lord with the sacrifices of ° *a broken spirit, and a broken and contrite heart, which God will not despise*, and of prayer, and praise and thanksgiving; and seek to pacifie

° Psal. 51. 16.

pacifie his anger, and to be reconciled unto him by the perfect and abſolute ſacrifice of our Lord and Saviour Jeſus Chriſt, [p] *in whom alone he is well pleaſed.*

[p] Mat. 3.17.

Laſt of all, I beſeech you that are, or ſhall be parents of children, to learn of Job, to remit ſome part of your immoderate care and anxietie, to heap up wordly mammon for them, and *riſe up early*, that is, beſtow your firſt and chief care, for the purchaſe of the favour of God, and heavenly bleſſings, and treaſures for them. Beleeve it, you ſhall finde it the beſt way to make your children happie, and to increaſe and continue your houſes: for the love and favour of God is infinitely more worth then all the treaſures of the world. What are the riches and jewels, yea and all the pomp and glory of the kingdomes of the earth, to the heavenly graces of the holy Spirit of God, which decks and adorns the ſoul?

Theſe rules if we duely obſerve in our feaſtings, and thus if we alwaies carry this godly care and jealouſie over our children, we ſhall be bleſſed in our ſelves, we ſhall be bleſſed in our ſeed and poſteritie, bleſſed in our feaſting, bleſſed in our faſting, bleſſed in our ſouls, and bleſſed in our bodies, bleſſed in this life, and eternally bleſſed and happie in the life to come. Unto which thrice bleſſed and glorious eſtate he bring us, who hath ſo dearely bought us, with the price of his moſt precious bloud. To whom, with the Father and the holy Spirit, be all honour and glory now and for evermore. Amen.

FINIS.

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